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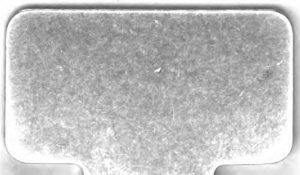
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THE
YORKSHIREMAN,

A

RELIGIOUS AND LITERARY JOURNAL

BY A FRIEND.

PRO PATRIÁ.

VOLUME SECOND.



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1834.

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NO. XXV. THIRD DAY, 16th SEVENTH MO, 1833. PRICE 4d.

The Editor deems it seasonable, in commencing a Second Volume of this publication, to recur to professions advanced in the outset of the work, and to invite the Reader to a review of the degree and manner of their fulfilment. He proposed, then, to advocate those fundamental principles of the Christian religion, on which rest what his Friends the Quakers call their leading *Testimonies*; exhibited in their refusal to bear arms,—or to swear in any case— or to contribute to the support of any religious ministry, in which the gifts of the Gospel were not bestowed freely; even as they are received from the Giver of all good. And what he might do in this way he purposed should also subserve to the advancement of the great cause of Religious liberty, and (by a fair induction) of the best interests of his country.

If his Friends will now take the trouble to look over the one hundred and forty-seven Articles contained in the First Volume, they will find them distributed to the several subjects in nearly the following proportions. *Five* have been given to Quaker history, (with a comment) in the Chronological Summary; *twelve* to the 'Sufferings' of Friends; *four* to the subject of War, and *nine* to Oaths and the Affirmation. *Fourteen* have been occupied with discussions on Tithes and other similar claims; and *thirty-one* with Church matters of a more general

kind, but always in a direction opposed to the intolerant principle and practice. In *six* of the remainder, will be found treated the subject of an attempt at African Instruction by quakers, and the character and conduct of the honest though feeble instruments in that work: *ten* others relate to Scripture passages, in the way of Comment or Criticism, and *thirty-one* are Miscellaneous and in part Literary. There are, lastly, comprised in *twenty-four* articles a much greater number of free translations, and other pieces of *verse* (such as the Reader may call *poetry*, or not, as he may incline) with a few *prose* fables; the whole of an instructive and moral tendency in the subjects. Two thirds of this matter is either original composition, and correspondence, or it is such as the Editor has fairly made his own by labour bestowed upon it: the remainder consists of a series of extracts, in which (according to a sentiment advanced in the third Article of his First number) he found his own intentions would be best fulfilled by quoting others' words. In calling to his aid in this way such authors as Milton and Locke—as Taylor and Burnet and Calamy, he conceives he would not have so well served the great cause of Liberty of conscience by attempting to *write after them*, as by letting them speak for themselves.

The concluding number of the volume presents an article which is of a nature to excite the hope that, with but a moderate circulation of the work, joined to some little exertion in public, he has not been advocating the cause of Truth in vain. Friends have at length 'spoken out,' and presented to the Legislature two Petitions on the subject of Tithe and other Ecclesiastical claims, in which they go the length of soliciting 'the entire removal of all such imposts.' That to the Commons will be found in No. XXIV, with an account of its presentation, as witnessed by the Editor: that to the Lords was presented to the House by Lord Suffield, on the 1st of this month: it was signed by *Six hundred and eighty-one Friends*, assembled at Yearly Meeting and representing the whole society; the place of abode of each individual being annexed to his name.*

* Reported in the 'Christian Advocate' newspaper, which I read at Ackworth, as signed by 68 members merely—a trick—(whether of the Editor, or of his man, or of a spiritual personage formerly very troublesome to printers) which reminds me of a circumstance that occurred in a like case before. A petition to Parliament

Thus has the 'Testimony' been held up once more in the view of both Houses; but nothing was moved, or expected to be in either, on occasion of the presentation. Friends, it is believed, are heartily disposed to take *time* in the business; and to leave what they may have to offer to the Government and the public, for a sufficient space in the hands of both, before they proceed finally to urge their request for AN ECCLESIASTICAL EMANCIPATION. Perhaps it would have been as modest to have asked, on the present occasion, only *an exemption from the payment of such demands for themselves*—but it requires a very short time of reflection to discover that such a proposal would tend also in a direct manner, to bring closely before the Legislature the more large and weighty question of an equitable settlement of the dispute for the country at large.

The Editor of the 'Yorkshireman' has now to look forward,—with the needful qualification of a 'Deo volente' indeed,—to another volume: *Needful* the Editor has found it, having had to taste of the cup of affliction and to experience the uncertainty of all human prospects, in the recent loss of a beloved member of his family. But should life and health (which are a man's strength, while a good conscience remains) be mercifully afforded him, he purposes to continue the work, in the same form and with the like materials, through another series of numbers; issuing two at the end of every month as before. This arrangement seems to have given, on the whole, satisfaction to his friends; it is convenient in printing, and may admit hereafter of an easy change to a more frequent publication.

What sayest thou, Reader? Shall we make it a second course merely, or a repetition of the entertainment? For my own part, I prefer the latter; and believe that both the exigency of the time, and the nature of the materials on hand, will best justify this mode of proceeding. So let us sit down to it at once!

numerously signed (as I recollect by the 'Meeting for Sufferings' at large) was printed in the votes of the House as the Petition of the "three undersigned," instead of the three undersigned, quakers; the names being suppressed, as usual. *Honestas optima politia!*

ART. I.—*The Interest of the Priesthood considered.*

Is it expedient, or not, that there should exist in the Church of Christ at this day an established Ceremonial Priesthood—such an office as is derived by succession from antecedent priests pretending to Apostolical authority, and conferred by the hands of a superior of that description? The majority of thinking persons concerned for the religious welfare of themselves and families, in England and Scotland, seem to have decided this question in their own behalf, in the negative. It appears to be a principal reason why *they* dissent from the Establishment; that they have an interest, in respect of Religion, distinct from and even opposed to the interest of the Priesthood.

It may seem a strange assertion, but it is nevertheless true, that such an officer as has been here described has a strong inducement to wish for his neighbour's being more or less in the practice of sin, and under the habitual uneasiness of a guilty conscience! For, let us suppose (what may at a future time be the case) that all the members of a Religious society were once so trained "in the nurture and admonition of the LORD"—so taught and watched over and prayed for by believing parents, and by the church in the house of Priscilla and Aquila (or wherever it might assemble) as to grow up orderly well instructed Christians—where would be the place and what the service of a Priest among *them*? "I have more understanding (saith the Psalmist) than all my teachers: for thy Testimonies are my meditation." Ps. cxix, 99.

"What arrogance, what spiritual pride is here" cry the advocates for an Hierarchy! Nay, my friends! These are sentiments which you force upon us by concluding us all under sin and in unbelief, when you come, in your priestly capacity, supported by compulsory Acts and sent forth by the State (or by those who represent it) to insist on an absolute spiritual rule over us; both collectively 'at Church,' and in our houses and families. You make us all heathens, in idea, that you may be *in idea* (for it is nothing more) the first bringers of the Gospel message to us, thus claiming an Apostolical authority among us. It seems to me that it is not only not any arrogance, but on the contrary a due and becoming assertion of our Gospel liberties, already acquired, we thank God, at his hands, and not of your bestowing, to say in such circumstances, "I know in whom I have believed; and am persuaded he is able to keep that which I have committed unto him [my Eternal interest] against that day [when the great decision shall be made, and it shall appear to *what and to whom we belong*] 2 Tim. i, 12. The Lord [then] will perfect that which concerneth *me*: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands!" What reply could a parish priest make, who had no worldly or sinister interest in the work, to such a speech of such a Catechumen? I believe, only this that, should it happen at any time, to him or her to fall under the trouble of a guilty conscience, he would be ready to discharge toward the party the duties of his office.

This is the state of mind which, in the Church of Rome, secures to

the priest, seated in the Confessional, the confidence and submission of the laity. They are forced, when they have been trespassing wilfully against God and man, and have come under the burthen of sin in the conscience, either to drag on life in miserable anxiety, or to relieve their minds by imparting the secret to this officer: who, if not spiritual enough in *his* views to direct them at once to the true and primary source of forgiveness (the Comforter within them, the same who both convinces of sin, and reproves for it, John xvi, 8) can at least, by encouraging their penitence, and by an official act of pardon *in which they have faith*, quiet in a certain measure and for the present the uneasiness under which they labour.

The matter is here placed in the point of view most favourable to the pretensions of the priest. I have said nothing of outward acts enjoined by way of penance (as if bodily exercise and outward mortifications could renew the spirit)—or of indulgences which serve as a licence to the penitent, to do that hereafter of which he may persuade himself he has thus paid the penalty beforehand—or of money given and taken freely, as the price of a supposed sacred spiritual power and influence, in these matters.

It is pretended, I know, that the censures of the Church, and the outward privations and sufferings consequent thereon, are the only objects in view in granting dispensations and pardons. The party is released, it is said, not from a certain and inevitable responsibility and judgment hereafter, but merely from the lash of discipline here! And *this for money!* Well! Or, it may be, not so *well* upon the great scale of Eternity, as both priest and penitent may be ready to persuade themselves. But grant me this, and there is an end with me, at once, of the controversy with those who uphold this office. Let *him* sell his wares to such as stand in need of them, and are disposed to buy—while I pursue for myself, and point out to my friend a shorter road to peace and blessedness, free of all tax or tribute save his best affections: and these to be surrendered, not to me his present guide in a way open and common to us all, but solely to the Gracious God whom I serve, in thus serving and assisting my friend and companion in the journey.

Even Elihu in the book of Job could set forth this friendly office of a spiritual guide, and the fruits of his direction to the true source of forgiveness. The "interpreter" (who is, there,* one of a thousand) does merely that which the Christian should be able and willing to do for his brother. And surely among a thousand of these there cannot be wanting, in these more enlightened times, one on whom the task may fitly devolve. Who may also do it freely, even as the qualification came to him; and thus supersede the necessity of a priest, forced upon

* Better rendered, I believe in the *Latin Vulgate* than in our version; from whence I therefore subjoin the passage: Si fuerit pro eo angelus loquens, unus de (similibus vel) militibus ut annunciet hominis equitatem miserebitur ei et dicet, Libera eum ut non descendat in corruptionem. Inveni in quo ei propitius. Consumpta est caro ejus a suppliciis: revertatur ad dies adolescentiæ suæ. Deprecabitur Deus et placabilis ei erit, et videbit faciem ejus in júbilo et reddet homini justitiam suam. Respiciet homines et dicet, Peccavi et vere deliqui, et ut dignus eram non recipi. Liberabit animam suam ne pergeret in interitum, sed vivens lucem videret. Ecce hæc omnia operatur Deus tribus vicibus per singulos, ut revocet animas eorum a corruptione, et illuminet lucem viventium. Job, cap. xxxiii. v. 23—30.

the parties by the state, and maintained at their expense. And if we take out of the question the *opus operatum*, the mere outward official act, the most that we have to expect from the Catholic priest is, that he should be able in a suitable manner to direct the penitent sinner to Christ.

To come back now to the Establishment, it is this state of mind, again, which in the weekly confession of being miserable sinners, of doing what they ought not to have done, and of leaving undone what they ought to have done, keeps so many in habitual dependence on ceremonial acts and a form of words, and on the minister under whose direction they go through them: thinking (it may be very sincerely) that the purpose of Christ's coming is thus answered to them, however low their moral standard, and lax their practice. It is for this, I conceive, principally, that the priest is upheld by the state, and provided with a ceremonial to go through, and a forced maintenance, that the laity may have some one on whom (with whatever hazard in the final result) to cast, or seem to cast the present burden of their sins—too often, as is manifest by the general tenour of their lives, that they may go immediately and score up a new reckoning!

Admitting this as the effect, whether the cause be acknowledged or not, we are forced to conclude that it is the interest of the mere priest that men should go on committing sin, and having guilt on their consciences—should still have need of his absolution, and be still buying it: and, as manifestly, the interest of a sound church to do without him.

Let us now turn our views to the free minister of Christ's gospel, the messenger, the interpreter, the "one among a thousand" of believers who can scarcely fail to be found for the office. In possession, himself, of the free gift of God by Jesus Christ, of that which is to him the Supreme good, and an earnest of that fulness of good to be enjoyed hereafter, feeling in himself that he is made whole of that plague which sin brought upon us, and having full faith in the same gift, that it shall work the like effect in all who willingly receive and diligently apply it, he is naturally in earnest to have it given to all. It matters not that such an one has had at some time the hands of a bishop laid on him—this is not his qualification—he could have done what he does as well, ordained (as Timothy was) by a Presbytery. And with regard to the outward provision for his wants, such an one will be found content with Christ's allowance and Paul's maintenance, with "things honest in the sight of all men." There will be no need of a Statute to compel any church to discharge its duty towards him—nor will he choose to accept a living, which is to be extorted by such methods from the hands of the unwilling.

It is the interest and desire of such an one that every member of the church, of which he may be entrusted with the oversight, should be so trained and instructed, so admonished of his duty by whomsoever it may concern (he who serves and helps me is my neighbour, Luke x, 29: he who does me these spiritual offices is a minister to me) as that,

practising the Scriptural confession of sins* and depending on Christ alone for forgiveness, he together with his friend, the interpreter of God's will to him, may be found doing that will here, and departing hence in the good hope that he shall dwell with Him hereafter!

Before I dismiss the subject (that justice may be done to all parties) I must deprecate in like manner the authority and rule (out of the life and power of Truth) out of the *mere presbyter*—which is a thing more difficult to deal with and, when unsound, to get from under: because it is commonly exercised by many in concert, who thus carry with them a semblance of the rule of the church according to Scripture. And the method such employ to keep men under them, and advance their worldly interests by them, is more specious indeed, but not less ungrateful to the sincere-hearted, than force itself. They preach the doctrine of human depravity, and the inevitable necessity of subjection to sin so long as we are in this mortal state, until by dint of such inculcation of error, their hearers forget that they are called to newness of life and to the liberty of the children of God; and continue under these blind (or wilfully erring and selfish) guides in slavish subjection, ever learning and never arriving at the knowledge of the Truth: a state of things equally to be deplored and testified against with the derived and arbitrary power and authority before treated. *Ed.*

ART. II.—*Letter from George Harrison to the Meeting for Sufferings in 1812, respecting Christopher Wyvill's Measures for doing away Intolerance.*

It is now one and twenty years since a Friend, of well known talent and philanthropy, addressed to the Meeting for Sufferings, as advocates of universal liberty of conscience the following letter, to which I believe that body then granted the favour of a perusal. Perhaps it may now obtain (as to the subject matter) some consideration also. *Ed.*

To the Meeting of Sufferings to be held the 1st of 5th Mo. 1812.

Dear Friends, I do not wish to obtrude upon your attention a matter of slight moment, but there is a subject, now before the Commons' House of Parliament, and likely soon to come before the Upper House, by way of Petition, which attaches most closely to the principles of the Society, as they were zealously professed and acted upon by our ancient Friends. I mean the subject of universal Toleration, or perfect liberty of conscience in matters of religion, for which our ancestors, almost exclusively among the people of these Realms, and under the heaviest temporal discouragements, contended.

* On the subject of a burdened conscience I may remark, here, that the Apostle's advice was, Confess your sins *one to another*, and pray one for another (that they may be forgiven) Jam. v. 16. Let this be understood (as it may be) of the personal trespasses of brother against brother, as in Luke xvii, 3, still it is not the priest who takes to himself the exclusive rule and power to forgive, but the members who exercise it towards each other: and the forgiving of the sins of the sick is, in this passage also made immediate, as from the Lord himself, and in answer to the prayers (not consequent on any derived authority) of "the elders of the church."

No Friend, acquainted with the Statute Books, will say, that there are not many Acts trenching upon the rights of conscience, and formed in times of darkness and bigotry, which ought not to exist in the Code of a Christian country, and the force of which is only repressed by the leniency of the times; but whilst they do exist, the monster of persecution may be rather said to lie dormant than be defunct. Many Friends doubtless may be disposed to make their minds easy on the subject, if no new enactments affecting the society, and of an oppressive nature take place, but such Friends must have read the history of the society with very little attention, if they have not perceived that our predecessors were zealously affected, *not only for the Interests of the Society particularly, but also for the Interests of Christianity generally*, by being the undaunted advocates of religious liberty: and it is for such Friends to consider how far they are discharging their duty, by confining their views to present ease and accommodation, at a juncture when the exertions of all those who are on the side of virtue and truth are peculiarly called for.

The worthy and respectable character, who has taken the most active part in bringing this subject before the view of Parliament, I mean Christopher Wyvill, is anxious to obtain the co-operation of sincere hearted Christians of every denomination, and from the known principles of the Society is willing to reckon upon that of Friends. In one of the communications lately received from him, he expresses himself thus, "Your predecessors in past times were long the only avowed advocates for liberty of conscience in these countries. At least the honourable exceptions in other classes of Christians were few indeed. Their doctrine in this respect is now avowed, and pressed upon Parliament by Christians of every other denomination. It is not the time, I think, when your benevolent Sect will perseveringly refuse their concurrence. Other considerations will give way to the sense of duty; and the example of one virtuous supporter of the rights of conscience, after a few equally virtuous, equally consistent Friends have joined him, will be followed by the rest of his Christian community." What an honourable testimony this, in these more enlightened times, to the principles and conduct of our ancient Friends! Such is the solicitude of this good man, that our Society should not give away their crown, or desert the standard which our early friends so consistently set up; and a corresponding solicitude attends my mind that his expectation may not be disappointed.

Having now relieved my mind by discharging what I have conceived to be a duty on the subject in this department, a subject which I deem of higher moment to the civil and religious well-being of the inhabitants of this Country, and of human society in general, than any that has engaged the public attention in modern times, I refer it to your serious and deliberate consideration, and in so doing I have no motive, I *can* have no motive, but what respects general and universal good, to promote which is the sincere wish of Your respectful friend, Geo. Harrison. West-Hill, Wandsworth, 27th 4th Mo. 1812.

ART. III.—*Calumnies invented and published against Luther:*
 Bayle.—Seckendorf: *Historia Luth.* Lib. 3, p. 510.

The Romanists invented and published many ridiculous stories to slander Luther. Not content with making the day and hour of his *birth* inauspicious by the rules of Astrology, they went further back and would have it that an Incubus or evil spirit was his father. According to them, he was a drunkard, a sensualist, an irreligious jester, an unbeliever in his own doctrine: and by the usual rule of treating Arch-heretics the manner of his death was reported, in a variety of lying tales, to have been most unhappy. The most pleasant part of the matter is, that Luther himself had the satisfaction in 1545 of reading an account of his own exit from the world, published in Italy, and accompanied with circumstances well suited to that superstitious climate. Being dangerously ill, it seems, he desired to communicate, and died as soon as he had received the *Viaticum*. His request that his body might be laid upon the Altar being neglected, he was buried, and at the interment arose a furious tempest, as if the world were at an End. The terror was universal. They who lifted up their eyes to Heaven, perceived that the *Host*, which the deceased had presumed to take, was suspended in the air. It was gathered up with great veneration, and laid in a sacred place. The tempest then ceased for a while, but it raging again, the next night they opened his sepulchre. The newly buried heresiarch had disappeared; while, to leave no doubt whither he was gone in such haste, there remained a sulphureous stench, which nobody could bear. It was a matter of course to add, that this *miracle* had occasioned many to return to the Catholic Church. The Reformer did not let slip this occasion of exposing his enemies. He caused the account to be reprinted and added a postscript. The Romanists now attempted to wipe off their infamy by persuading the world that the whole was invented by Luther himself, or by some of his friends! Even in this case their credulity in entertaining the story would have been equally shameful: and there is too much of the *genuine* Monkish air in it to permit us to allow them this subterfuge.

ART. IV.—*Remarks on Scripture passages: continued.*

Acts ii, 38—41. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand

souls. Acts, xxii, 16. And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Some of the Apostles baptized [or caused to be baptized], by affusion, those Jews or Gentiles who had 'believed through their word;' and this operation on the persons of the converts was preceded or followed, indifferently, by the effect (of which the washing with water was a significant type) of the purifying influence of the Holy Spirit on their minds. See further, Acts viii, 12, 36-38: x, 47, 48: xvi, 14, 15, 32-34: xix, 1-7, and compare 1 Cor. xii, 13.

The washing with water being clearly *a separate operation from the influence of the Holy Ghost* on the spirits of the converts, it may very safely, I think, be regarded as still *ceremonial*, though done under the Gospel. And we may find, in this distinction, an apology to the modern Church in behalf of those who decline the use of water baptism—believing that it suffices, if they (without the outward typical act) experience *the washing of regeneration and renewing of the Holy Ghost*, which of itself is declared in Scripture to be of saving efficacy. See Tit. iii, 5.

That the washing with water was not, of itself, a saving process, is sufficiently evident from the case of Simon, who having 'believed,' on the evidence of 'miracles and signs,' was baptized—and yet, upon his offer to make a trade of the influence of the Holy Spirit, *the immediate gift of God*, received the sentence 'Thy money perish with thee.' Consequently he could not have been any further advanced *by that operation* than to the outward public profession of Christ—which, if a Jew or Gentile took upon him, by the outward public act of undergoing the typical washing with water, he was said to wash away his sins—those sins which the Law of Moses, or the utmost that Heathen doctrine or practice could do for him, would have left still unremoved and liable to imputation on his head.

But let us proceed from such a case to that of the offspring of Christian parents, born in the profession of Christ—(whose parents are surely sponsors for them herein) brought up in the nurture and admonition of the Lord, Eph. vi, 4. Is it needful for such, *in order to salvation*, to undergo the typical washing with water? We, the society of people called Quakers, think it is not: we find an essential difference between the two. In the case of the former, as ceremonies (even those of the Law) were not yet wholly capable of being disused—so closely does *habit* cling to us, and so much does *custom* influence our minds—a rite was practised, on the change of profession, closely typical of the change of heart which should accompany it; and serving also to publish to all whom it might concern the change of religion of the party. And we have seen that the thing typified, the real washing of regeneration, the baptism with the Holy Spirit, did not necessarily accompany (much less was contained in) but indifferently either preceded or followed the typical act. In the case of the latter, if an adult, the change from a dark to an enlightened, from a hard and selfish and impure state by nature, to a better condition, the work of grace, has been already (we have a right to assume) in good measure effected in

the process of education, the profession also being already put on—if an infant, there is no consciousness of the act in the subject. It is purely ceremonial, and consequently follows the ordinance of any church (the members of which can agree in one mind on the subject) as to its use or disuse—since nothing is positively ordained in scripture *for us moderns* as to this thing.

The most common case of all remains to be mentioned: that in which the act is not only merely ceremonial, but so completely regarded thus as to become a matter of great indifference (so it be complied with for decency and order's sake) both to the party and his friends for ever afterwards. And that which under this indifference keeps it still in use is, manifestly, *the interest of the officiating minister, whose craft is in measure supported by it.* Ed.

I Peter, ii, 7. 'Unto you which believe he is precious.' A Friend quoting this text lately, in my hearing, rather strangely coupled it with Jas. ii, 19, taking only the words 'the devils also believe;' and intimating that to some who believed (of course as the devils, 'trembling') Christ was *not* precious. Now the belief of the devils (here alluded to) as appears by the context, was in *the proposition* 'that there is one God'—not a belief, or faith, implying dependence on God, (or on him whom he hath sent) for salvation. I thought the application strained, and the doctrine cloudy. While there is faith in the Redeemer, or even a belief *that he came into the world to save sinners*, it is rather beside charity to call this *the belief of devils*.

It is one thing to believe in a proposition, (coldly and nakedly) and another to *exercise a lively faith*—but, here, the very propositions differ too much, for us to involve the parties in the same predicament. The one party believe, *that there is a God*, who can and will punish their impiety and arrogance: the other, that there is a Christ, who is the Mediator between God and man, and who can and will save them from Eternal death; upon their sincere and penitent application to Him in spirit. Let us now suppose that, at present, the matter goes no further; 'works meet for repentance' are yet wanting—still is there a very wide difference between the condition of these, and that of the devils. *We should look at the context when we are dealing with such doctrine.* Ed.

ART. V.—*Anecdotes of silenced and ejected Ministers: From Calamy.*

"Mr. Joseph Baker of St. Andrews, in the city of Worcester, was a learned man of a blameless life; one who preached constantly and catechized the people, and conferred with the several families (especially before he first admitted them to the Lord's supper) personally. One of extraordinary prudence, calmness, patience, gravity, and soundness of judgment. *Neither for prelacy, presbytery, nor independency, as formed into parties*, but for that which was sound in all—and for concord upon Catholic terms. The parish of St. Andrews

where he was Minister, *had but about six pounds a year maintenance*; of which he took none, but gave it to a woman to teach poor children to read, living upon his own, and some small augmentation granted by the Parliament. Mr. Joseph Read asked him upon his death bed, what thoughts he then had of Nonconformity. He answered, that he gladly would have continued the exercise of his ministry, if he could have had liberty for it without sin against God: but when it came to that, there was no remedy" [but to retire.]

It should seem, from the remark above quoted, that it is something *unsound*—something in excess or defect—in the several denominations, that prevents their being *Catholic*, and makes and keeps them 'parties.' Let us look to our *zeal* for externals, and a worldly interest, and our *charity* towards those who cannot see these in the light we do—and try if some portion of the unsoundness does not lie here!

I believe it would be no difficult thing to find in this author a number of instances of MINISTERS WHO PREACHED FREELY, giving up the income of the Living to some charitable use, or refusing to take it of the people. We may be sure that persons (or *parsons*, as my printer put it lately, where I had written it *bona fide* in the more significant way) representing the 'Church' in such conduct as this, would be silenced and forced to retire, or else ejected with a vengeance. Nothing more prevalent against any vile practice than *the example of a better*, in persons of influence from the station they hold in society! Perhaps I may find occasion to produce a list of such characters, for the edification of the churches, hereafter. *Ed.*

(To be continued)

ART. VI.—*Church Anthems; their origin, and disorders arising from their use.*

"The *Arians* [about the beginning of the 5th Century] having their Conventicles in the suburbs of Constantinople, when the Festival meetings used among the Christians were come, viz. the *Saturday* and the *Sunday* [the Sabbath of the Jews not having then wholly merged into the Church-meeting-day of the Christians] the *Arians* devised Hymns of their faith; and gathering themselves together into the porches of the City gates, sang interchangeably such songs as they had devised, almost throughout the whole night. And as the day began to dawn, they were wont to go through the gates of the city to their places where they met—singing as aforesaid. Which when *John Chrysostome*, bishop of Constantinople, understood, and how they had passages [such] as this—Where be these fellows that affirm them to be but one power? fearing lest the simple sort should be beguiled, caused several of those of the faith of 'One substance' to go singing such Anthems in behalf of *that* creed; partly to suppress the *Arians*, and partly to confirm (as he thought) those of the same belief with himself—but it proved otherwise. For when the *Arians* found that the Anthems

of the other [the Orthodox] had more majesty and reverence, and with a more melodious and sweet harmony were sung in the night season, and because a little before *their* side had gotten the upper hand and prevailed, they were swoln and puffed up, saith the History, [probably *Socrates*, the Ecclesiastical historian, whom my author had lately cited] and boyling with revenge they took arms, and set on the others: *in which conflict many were slain on both sides.* And *Briso* an ennuich of the Empress, who favoured the faith of 'One substance' and the hymns for that purpose, was struck in the forehead with a stone, which wonderfully incensed the Emperor; who thereupon gave commandment, that no more hymns should be sung. The Empress *Eudoxia* was so far in these hymns, for those of the faith of 'One substance,' that she found silver candlesticks made in Cross-wise for the bearing of the tapers and wax-candles.

Now for the original of the *Anthems*. It is said that *Ignatius* of Antioch in Syria, the third bishop in succession from Peter the Apostle, (as saith the History) saw a vision of angels, which extolled the blessed Trinity (as it's said) with hymns that were sung interchangeably, and delivered to the church of Antioch the order and manner of singing expressed in the vision: from whence it came to pass (saith the History) that every church received the same tradition. Whether this were so or no, I leave the Reader to judge as he thinks fit—*Angels and quiristers are two things.*"—

From George Bishope's '*Looking glass for the Times*': being a Tract concerning the Original and rise of Truth, and the original and rise of Antichrist, &c. London printed in the year 1668.' The author of which book seems to think that *Church Anthems* (their effects and consequences considered) cannot have had their origin from any of that heavenly host whom the shepherds heard sing, when Jesus was born, 'Glory to God on high, on earth peace, good will unto men,' (not destruction) and such was his doctrine also who said, He came not to destroy men's lives, but to save them. *Bishope* p. 149.

ART. VII.—*Derivations of words with examples, and remarks on their uses.*

The Arabic *áleph*, food, is the origin of the Gothic *hlaiþ*, and of the English *loaf*.

Name: this noun is *naam* in Persic, *namo* in Gothic, and (as every schoolboy knows) *nomen* in Latin—which is mentioned to shew that the French *nom* is from that source, and our *name* from the Eastern one.

Come: This verb seems to mean 'Use thy legs.' 'Legs' is *quæm* in Arabic, *quiman* in Gothic, *cyman* (hard) in Anglo-saxon.

Cockineal: *Coccinilla*, Lat. is the diminutive feminine of *Coccus*, the noun and adjective used for the colour dyed with this *insect*, which

the Romans seem to have taken for a seed. Many years ago, I found noted in some author that 800,000 pounds of Cochineal were annually brought to Europe, each pound containing at least 70,000 insects. What a slaughter, at this rate, does an officer make before he gets his scarlet coat on!

Night. The Scotch pronounce this *neecht*, with a strong aspiration, after the Saxon from which we have it. The French word *nuit* may have been sounded formerly more like the original. It is remarkable that the Latin for it, *nox*, looks like a contraction of non-lux (no light)—as our word *night* does, of the like phrase in English.

Had it not been for the night, we should have been even now unacquainted with the extent and splendour of the starry heavens, and of the existence of those numberless worlds with which, through the medium of the light they send us, we are able to hold a kind of intercourse, and feel as it were a degree of affinity and common interest. 1811.

Hell. We should not trifle with this word; though it signifies (literally and simply taken) nothing more than a *place covered in*: which meaning was once so common for the word, as that a slater was called 'the hellier,' because he helled, or healed, or made whole the house. But let it be noted that in scripture, where a place of torment as well as of confinement is intended by the term, it is 'hell-fire:' that is to say, the idea of slow destruction by fire is annexed to that of enduring imprisonment.

But there are passages in which the grave, or the place of destruction of the body by the ordinary process of putrefaction, seems to be all that is intended. e. g. Thou wilt not leave my soul (or person) in hell, neither wilt thou suffer thine holy one to see corruption. Psalm xvi, 10, quoted in Acts ii, 27, where this meaning is clearly fixed.

(To be continued.)

ART. VIII.—*Jefferson on Newspapers and Government.*

From Memoirs of President Jefferson, by Randolph. "The interposition of the people themselves on the side of Government has had a good effect here [at Paris in 1787]. I am persuaded that *the good sense of the people will always be found to be the best army.* They may be led astray for a moment, but will soon correct themselves. The people are the only censors of their governors; and even their errors will tend to keep them to the true principles of their institution. To punish these errors too severely, would be to suppress the only safeguard of public liberty. The way to prevent these irregular interpositions of the people is, to give them full information of their affairs through the channel of the public papers.—The basis of *our* government being the opinion of the people, the very first object should be to keep that right: and were it left to me to decide whether we should have a Government without Newspapers, or Newspapers without a Government, I should not hesitate a moment to prefer the latter: [to-wit a

Government by the influence of truth and right on public opinion through a free press.]—Every man should receive these papers and be capable of reading them. I am convinced that those societies (as the Indians) which live without government, enjoy in their general mass an infinitely greater degree of happiness, than those who live under the European Governments. Amongst the former, public opinion is in the place of Law, and restrains morals as powerfully as laws ever did any where. Amongst the latter, under pretence of governing, they have divided their nations into two classes—*wolves* and *sheep*!" *Westminster Review*.

The 'happiness' of the Indian must always be rated with due reference to his degree of intellectual culture, and his nomade habits. For myself, I should not attach to it a very high value. And their 'morals,' however restrained in some things by public opinion (their Common-law) among them, should not stand at much more. Doubtless their *code* includes the substance of that precept, 'Thou shalt love thy neighbour and hate [and kill if thou canst] thine enemy'—and what says *our practice*? The conduct of the European Governments, at the time these free thoughts were penned by Jefferson, was flagitious enough—we are now promised better things; to be effected and established by civilized and Christian powers, acting in concert. Let these see to it, then, that they keep their words with the people. *Senex*.

ART. IX.—FABLES, &C., IN VERSE AND PROSE.—CONTINUED.

The Bat, the Bramble, and the Sea-gull. Æsop.

The Bat entered into a partnership and sea adventure with the Bramble and the Sea-gull; and for Capital employed some money which she had taken up on interest: the Bramble contributed her share to the adventure in Cloth, and the Sea-gull hers in Copper. They had not been long at sea before a terrible storm arose—the vessel was stranded, and the adventurers escaped to shore. Thus impoverished, they continue to seek a livelihood in other ways. The Sea-gull keeps on fishing, in hope to find her copper again somewhere. The Bramble gathers wool from passing strangers, by tearing their fleeces—but the Bat, fearing the bailiffs on account of her debts at home, goes out only in the dusk of the evening and subsists as she can.

The Application. This Fable is intended to shew *the power of habit*—by which persons who have been unsuccessful in any new project are easily induced to return to their former occupations. Let the young tradesman note well, that the *borrower* is by much the worst off, of the three!

The Butterfly on the Wheel. Original.

A Butterfly emerging from the chrysalis on a summer's morning, found himself perched on the top of a coach and four, full of passengers within and without. Rejoicing in his new existence, and proud of the agility with which

he vaulted from place to place, on his party-coloured wings, he visited in succession the several parts of the vehicle; the driver, the guard, the horses, and the passengers; and having gratified his curiosity, broke out in the following soliloquy: "This is indeed a grand machine; its inanimate and living parts, (among which latter *I am proud to reckon MYSELF*), appear admirably adapted to each other, and calculated to perform a long journey with the utmost ease and expedition. How we all got put so well together, *whence we came and whither we are going*, is none of my concern; but such is the enjoyment of the scene, that I shall attach myself to it for life."

At the close of this soliloquy, which was uttered on the wing, our philosopher alighted on the rim of the wheel: the wheel revolving, instantly crushed him to atoms, and buried him in the dirt; while the coach, the coachman, the guard, the horses, and the passengers, all went on without missing the Butterfly.

The Peacock and the Jackdaw.

The winged tribes were wont to choose
 At times a chief, as nations use
 In the high posts of ministry
 Successive leaders still to see.
 Thus met, and in the choice delay'd
 By th' Eagle's absence, see display'd
 With pomp, before the assembly's view,
 The Peacock's plumes, of many a hue
 That might with the azure splendours vie
 Of precious stone, or Tyrian die!
 The votes concur—and soon the choice
 Had settled here, but for the voice
 Of a shrewd fowl in Jackdaw's coat,
 Who interposed his warning note:
 "Suppose the Eagle, grown our foe,
 Should from his Eyrie stoop below
 Sudden, t'invade this motley throng,
 What would avail or plume or song?"
 Th' accomplish'd yield before the brave:
 Not eloquence alone can save
 In great emergencies: 'tis show,
 And may, or may not have, below,
 The worth and talents that command
 The full resources of a land,
 Most happy when its chiefs can wield
 These arms in peace, and shun the field. 1826.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 359, vol. 1.)

A. D. 1657. 'On the 1st of the Month called April' in this year, George Whitehead (whom we have seen discharged from prison by the Protector's order in Council, in October, 1656) preaching 'at a meeting in the yard or orchard of Joseph Deinsey of Nayland,' Suffolk, is apprehended and by order of John Gurdon (with his son Robert a priest) and another justice, cruelly punished and sent away with a pass towards his parish in Westmorland.

The doctrine preached was, by his own account, 'against sin and wickedness, against the beast and false prophet, and the devil's persecuting power and ministry.' The pretext for the apprehension and punishment, was that he 'was found vagrant and wandering,—contrary to law,'—the order, 'to be openly whipped till his body be bloody, as the Law in such case enjoineth' (a)—which was done effectually. He was further threatened, that if he came again into that country he should be *branded in the shoulder* for a rogue—if the third time, he should be *hung*. He bore his punishment with Christian courage and meekness, was much the more followed in his ministry on account of it, and preached again in Suffolk within about a year after. (b)

1658. At a Yearly Meeting held for three days at John Crook's in Bedfordshire, and attended by 'many Friends from most parts of the nation,' besides 'many thousands of people,' we find

(a) 22 Hen. VIII. c. 12: 39 Eliz. c. 4. *Rees*. (b) Whitehead, *Chr. Progr.* 100—108. Ed. 1725. Besse's *Sufferings*, vol. 1. p. 663.

A. D. George Fox again exercising his office of Ruling Elder in the 1658. society. He enters largely, himself, into doctrine in his discourse to the assembled multitude; and gives a charge to Friends in the ministry apart, which was 'taken in writing by one present,' and may be perused in his Journal. (c)

He says (pa. 271) 'It is a weighty thing to be in the work of the ministry of the Lord God, and to go forth in that. *It is not as a customary preaching*; it is to bring people to the end of all outward preaching. For, when ye have declared the truth to the people and they have received it, and are come into that which ye spake of, the uttering of many words, and long declarations *out of* the life, may beget them into a form [of profession without the power.] And if any should run on rashly into words again, without the savour of life, *those that are come into the thing he spake of will judge him*, whereby he may hurt again that which he had raised up before. So, friends, you must all come into the thing that is spoken in the openings of the heavenly life among you, and walk in the love of God; that ye may answer the thing spoken to.' But how do some speak to this thing, now a days? Much in the same way as he would, who having to deliver a discourse on some Rhetorical theme, should begin by stating that a b c &c. are the letters of the alphabet—that a. b. spell ab, a. c. ac, and so of the rest,—and thus go through his whole Orthography, Etymology, Syntax and Prosody, before he came to the matter proposed to be treated! Surely it is possible, under the influence of the Holy Spirit, to minister to the life in a company of believing persons (who have already received the truth) without all this parade of Elementary doctrine.' See, Peter v, 1-7.

In London, after this Meeting, George Fox is engaged in some singular services, 1st, 'A Jesuit who came over with an ambassador from Spain' having challenged all the Quakers to dispute with them [the Jesuits] at the Earl of Newport's house, he takes with him Nicholas Bond and Edward Burroughs, goes to the place appointed and answers the challenge.

The Jesuit affirmed that the Church of Rome 'was in the virginity and purity of the primitive church'—but denied that her clergy 'had the Holy Ghost poured out upon them as the Apostles had.' George shewed him how, in many particulars, their church had degenerated from the power and spirit which the primitive Church was in. *What scripture had they* (he asked) 'for setting up cloisters for nuns, abbeys and monasteries for men; for all their several orders; for their praying by beads and to images; for making crosses; for forbidding of meats and marriage; and for putting people to death for religion.' The scriptures failing him (to which he had agreed to refer the decision) the Jesuit had resource to tradition, calling it 'the unwritten word.' But he had this point of the validity of tradition also, to make good by scripture, and could not. The 'sacrament of the altar'

(c) Journ. Edit. 1765, pa. 266—273.

was in like manner discussed and his arguments fully answered from scripture and reason.—‘Thus we parted (says George) and his subtilty was confuted by simplicity.’ (d)

A. D. 2nd. He writes to Cromwell and lays before him the case of 1658. Friends in this nation, and in Ireland, ‘it being a time of much suffering.’

3rd, There being ‘a talk of making Cromwell king’ he goes to him and warns him against accepting it; and of divers dangers, which if he did not avoid he would bring shame and ruin upon himself and his posterity.

4th, The Lady Claypole, the Protector’s daughter, being ‘sick and much troubled in mind,’ he writes her a letter which is given at length in the Journal, and which being read to her she said, It stayed her mind for the present.

5th, He writes also ‘to the Protector and chief magistrates’ who had espoused the cause of the Waldenses, and other persecuted protestants, and appointed a Fast-day and public collection for the sufferers. (e)

This letter contains an argument *ad hominem* against the persecuting spirit of the age which, while it pretended zeal for true religion and scripture, oppressed those who were in the profession and possession of the Truth at home, He says, ‘Now, whereas ye take into your consideration the sad persecution, tyranny, and cruelty exercised upon them whom ye call your Protestant brethren, and contribute to administer to their wants outwardly, this is good in its place and we own it, and see it good to administer to the necessities of others, and to do good to all: and we *who are sufferers by a law derived from the Pope,** are willing to join and to contribute with you to their outward necessities. For the earth is the Lord’s and the fulness thereof; who is good to all, gracious to all, and willing that all should be saved and come to the knowledge of the truth—But in the mean time, while you are doing this and taking notice of others’ cruelty, tyranny and persecution, turn your eye upon yourselves and see what ye are doing at home’—He concludes thus, ‘knowing therefore the terror of the Lord we persuade men; but we are made manifest unto God and shall be made manifest in all your consciences: which ye shall witness.’

Lastly, in addition to several public protests against their oppression and hypocrisy delivered by Edward Burrough and others to the Protector and Parliament, about this time, George pays a visit to Cromwell himself at Hampton Court, to warn him further; but is prevented doing it fully by the coming on of the Protector’s last illness: who dies on the 3rd of September, in this year.

He says, ‘I met him riding into Hampton Court Park, and before I came to him, as he rode at the head of his life-guards, *I saw and felt a waft of death go forth against him.*’ George however delivered his conscience thus publicly, and was invited to come to the palace; but when he came, the next day, the physicians would not permit an audience, and he never saw him more. (f)

(d) Journ. pa. 273—275.

(e) Journ. pa. 278.

(f) Journ. pa. 282.

* The Canon law, used in the Ecclesiastical Courts: perhaps also referring to some Statutes of Eliz. and Henry VIII.

A. D. The *Sufferings* of the members of this society at large for their 1658. several Testimonies continue : of which take the following examples.

Bucks : John Brown of Wessen, refusing to swear *when summoned to serve upon a Jury*, was fined twenty shillings and committed to Ailsbury gaol, where he lay twelve weeks.

Many of the people called Quakers, going to religious meetings a few miles distant from their own dwellings, were taken up by officers, *under pretence of breaking the Sabbath*, had their horses impounded and sometimes detained for a penalty of ten shillings, for travelling on that day : and at other times themselves, for refusing to pay the penalty, were set in the stocks. (g)

Hants, Ambrose Rigge, going to visit his friends in prison at Southampton, is seized on by officers, and shamefully abused, then by the Mayor's order whipt in the Market-place, carried in a wheelbarrow and thrown into a dung-cart, and so sent away from tithing ; and threatened that if he came again he should be whipt twice as much, burnt on the shoulder, and banished the land. Others suffer, in this county, for the like Christian conduct. (h)

On the tenth of October, John Pigeon of Crawley, *on an information of a meeting at his house*, is brought before the Justices, and refusing to give bond (though he offered to let them know of any future meeting, in time) as also to take the oath of allegiance, is sent to the County gaol : to which his brother, who directed his affairs in his absence, is sent in a month after. His servants are next beaten, or, so terrified that they leave the house—the informers plunder it of the furniture, revel and drink on the spot, with a crew of disorderly fellows resorting thither for that purpose, and make such havock of the estate that the damage is computed to be at least £500. In the mean time the Justices fine the gaoler £5 for giving the prisoner the liberty of a little fresh air ; an indulgence commonly granted to others in his custody.

Lincolnshire, Edmund Wooley riding (in 1657) through Boston to a meeting, is fined *for travelling on the Sabbath* and has his mare taken from him, by the Mayor's order. He is shortly after committed to Lincoln gaol, at the suit of Francis Ball an Impropiator, or farmer, of Tithes. After about a year's imprisonment he dies. A faithful and conscientious man ; and acknowledged to be so even by his prosecutor, who said, He believed Edmund would have paid him his tithes, *had he thought them his right*. (i)

Northamptonshire. William Vincent, *for a demand of only four-pence for Tithes*, is imprisoned in Northampton Low-gaol, at the suit of Thomas Andrews, priest of Wellingboro', above a year among felons, by whom he is much abused, being a very weakly man with sores, and on crutches. The priest his prosecutor, on his miserable case being represented to him, refused him mercy. (k)

Nicholas Day, Peter Mackerness, and George Whitlock all of

(g) Besse, vol. 1, p. 75. (h) Idem. 230. (i) Idem. 347. (k) Idem. 530

Findon, for refusing to take an oath at a Court-Leet, are fined twenty shillings each, and undergo in consequence a seizure and loss of goods to the value of £56 2s. 6d.

Oxfordshire. 'There were in these times' says the author of the 'Sufferings,' 'some men advanced to the office of Magistrate, so extremely fond of personal homage as to prosecute and imprison for the omission of that which no law required.' He proceeds to give instances of this intolerance (which indeed abound in his volumes) for the present, in the conduct of two personages, 'William Fines [Fiennes] otherwise called Lord Say' and 'Sir William Waller, at Stanton-Harcourt,—' So furious a zealot against the quakers was this Lord Say, that for no other cause than their being such, he arbitrarily and illegally forced Simon Thompson and John Parsons, *two of his tenants*, out of their houses, had their goods thrown into the street, and obliged them, their wives and seven children, to lie in the streets three weeks in a cold wet season' with much damage to their property. (l)

It is very justly remarked by Joseph Besse, that the injuries he specifies were done to the parties for the omission of that *which no law required*—he might have added, *and which the Gospel prohibits to Christians*,—to-wit a servile and flattering behaviour to the great, or to persons in office. See James ii, 1-13.

When Abraham had a favour to ask of the children of Heth, we read that 'he stood up and bowed himself to the people of the land, even to the children of Heth.' Gen. xxiii, 7. But, when the proud Haman was advanced to office, though the king himself had so commanded concerning him, righteous Mordecai would do him no reverence. And in each case the parties, in the returns they made, shewed their natures—the one, noble and generous and willing to have granted more than was asked—the other, base and revengeful to an extreme of cruelty. It should seem, by these examples (taken altogether) that it is not so much the act itself (be the form what it may) as the spirit in which it is required or yielded, that should obtain the consideration of the professor of a 'pure and undefiled religion.'

I am sorry to be obliged to add, to this catalogue of sufferings, the treatment of the Friends of that time by *the students at the Universities of Oxford and Cambridge*: which was so brutal, and in every way so outrageous, especially when they found them assembled for worship, that I shall not assume the tone of aggravation by specifying the acts, but simply refer the reader to the 'Sufferings, vol. 1.' under *Oxfordshire 1658, Cambridgeshire 1658-9*: and (if he incline then to proceed to a lower date) to Story's Journal; which indeed gives both sides of the case, exhibiting instances of good behaviour also. (m)

Possibly at a future time the reading, in a dispassionate and candid spirit, of these histories may induce the question, What has been done for this people, to indemnify them (in their posterity and successors in the same faith) for so much of wrong so patiently and loyally endured? I hope at least that no ingenuous scholar (or teacher either) will feel offended at this intimation.

(To be continued.)

(l) Idem. 564-5. (m) Story; Fol. Edit. 475, 529, 579, 637, 649, 663, 675, 715.

ART. II.—*The question of Negro Christianity in Barbadoes, in the Seventeenth Century.*

In the year 1675, William Edmundson being in Barbadoes, in the course of his ministry, and holding meetings with the Negroes, complaint was made to the Governor Sir Jonathan Atkins, that he was a *Jesuit* come out of Ireland, pretending to be a Quaker, and to make the Negroes Christians, but would make them Rebels—on which the Governor was about to send a warrant for his apprehension. Hearing of this, he took a friend with him and went to the Governor, before the warrant came. The Governor used high words, and threatened what he would do—sending for his marshal. ‘In the mean time, however,’ W. E. says ‘we had much discourse; and among other things he told me he was informed that *I was making the Negroes Christians, and would make them rebel and cut their throats.* I told him, it was a good work to bring them to the knowledge of God and Christ Jesus, and to believe in Him that died for them, and for all men: and that *that* would keep them from rebelling, or cutting any man’s throat: but if they *did* rebel, and cut their throats (as he said) it would be through their own doings, in keeping them in ignorance and under oppression: giving them liberty to be common with women (like beasts) and on the other hand starving them for want of meat and clothes convenient: so giving them liberty in that which God restrained, and restraining them in that which God allowed and afforded to all men; which was meat and clothes.’

This defence of his conduct weighed so much with the Governor, that when the marshal came he told him, He thought to have committed him to prison, but his mind was altered:—and he appears to have been kind to this friend afterwards. H.

ART. III.—*Cases of Sufferings for Tithe: Testimony of Nicholas Homwood.*

From *Besse’s SUFFERINGS, &c.* “Kent, 1676. Jos. Ongley was committed to prison for Tithes at the suit of William Jordan priest. Also Jeremy Warner was imprisoned for refusing to pay Tithes at the suit of Richard Austin, Impropiator. His case was somewhat peculiar, he being sued for the Tithe of a crop of corn, *the whole of which was less than the seed from which it sprung.* The oppression of Tithe is great when it sweeps away, AS IT VERY OFTEN DOES, the Farmer’s whole profit; but that oppression is aggravated when added to the *loss* sustained without it. On the 19th of September, this year, *Nicholas Homwood* died in Maidstone gaol after eleven years’ imprisonment for Tithes.”

As this friend was not only a martyr to the cause in the ordinary acceptation of the word, but likewise a witness against it in print, I shall here insert the part in prose (for it is accompanied with a page

of verse, of which the matter is superior to the style) of his publication. It may serve in addition to what I have already published of the kind in No. 6, Art. III, to evince the conscientious feeling and full persuasion of duty, under which our ancient friends bore their testimony. *Ed.*

A word of counsel: or a warning to all young convinced Friends, and others whom it may concern; that are called forth to bear a testimony for the Lord in the case of Tithe. Which may also serve for answer to a late Pamphlet, entitled the Lawfulness of Tithes, by W. J. as it concerns the Quakers' conscience in the case; the allegations thereof for the Divine Right of Tithes being sufficiently confuted in divers treatises, not taken notice of in the said Pamphlet. Printed in the Year 1675.

Hebr. vii, 12. For the Priesthood being changed, there is made of necessity a change also of the law. Hebr. viii, 1, 2. Now, of the things which we have spoken, this is the sum, we have an High-priest, who is set on the right hand of the Throne of the Majesty in the Heavens; a Minister of the Sanctuary, and of the true Tabernacle, which the Lord hath pitched, and not man.

Do not flee from the cross, lest thou miss of the crown; and have a care, that the enemy and adversary of thy soul do not betray thee; he will attempt and present many things to thy view, to hinder thee from the work thou art called to: therefore stand upon thy watch diligently, and resist him, and keep to that which makes manifest, which is light, lest thou be beguiled (as I was) by that subtil serpent, which is called the devil and satan.

When the Lord God by the light of his Son Christ Jesus, had made it manifest to me, that Tithe was not to be paid; and that they that paid Tithe, and they that took Tithe, denied Christ, as to the end of his coming, who hath put an end to all shadows whatsoever; for he is the substance; and where the substance Christ Jesus is truly witnessed, all shadows flee away: so there was life and death, good and evil, set before me; if I joined to that which is good, happiness would attend me; but if to that which is evil, I should lose my reward. And in these my meditations the enemy presents himself, and appears in this manner, Hath God set good and evil before thee, and hath he shewed to thee, that they that pay Tithe therein deny Christ to be come? Is it not said likewise, he that doth not provide for his family is worse than an infidel?" And thou hast many children, and a great family to look after; if thou deniest Tithe, thou wilt be cast into prison; and what then will become of thy children? They must suffer. This was the voice of the serpent to me; and I not standing in the cross, but hearkening to it, was beguiled and betrayed; for then the consulting part got up, and led me into many reasonings and questionings, and so [I] lost my condition, and fell under the power of the enemy, which deceived me, and I was deceived, and paid tithe that year, but I desire it may be a warning to all whose hearts the Lord hath opened in any measure concerning Tithe, and for their sakes is this given forth: Oh! do not consult with flesh and blood, neither let the reasoning part get up; but stand in the cross, and keep to the first motion, that openeth the thing to thee, lest the enemy prevail, and so bring thee into terrible bondage and slavery, as he did me; for in so doing, I did greatly increase the anger of the Lord against me, and the terrors of the Almighty took hold of me, which terribly shook the earth, insomuch that when it was morning, I longed for night; and when night hath come, I desired morning; and the fire of the Lord's indignation was kindled within me; my exercise was very great, and a bitter cup was my portion, which was a just recompence of reward. And thus it was with me for many months, and a sore and grievous travel I went under for this my disobedience; and in this my great distress, I sought the Lord with many tears, and desired, that he would not cut off my life in this condition; if he did, I should

be of all men most miserable: and in this my great distress and bowed-down condition, I begged of the Lord, that he would give me another opportunity, and try me once more; promising, that I would give up all for the Truth's sake, and be faithful to the death, so that I might enjoy the immortal crown of life: I waiting low in this condition, in meekness of spirit, the Lord heard me, and had compassion of his own, which then breathed after him, and gave me my desire, that was, another opportunity, that I might bear my testimony against that ever to be denied thing of Tithe. So the time came, and I was freely given up, not looking out at any thing, though my besetments were many, by that old serpent which at first drew my mind out, but the great God gave me power, as my eye was kept single to him, against all the wiles of the enemy, which were many, both within and without; the presence of the Lord was daily with me, and his powerful arm did mightily uphold me, although he suffered the enemy to try me, and cast me into prison, where I have been this *ten years*; it seems to be but as a little time, by reason of that endless love and life of God, which he hath manifested unto me in his Son, Christ Jesus; who hath refreshed my soul day by day, ever since that good resolution was taken up by me, to give up all for the truth's sake: Six troubles hath the Lord delivered me out of, and in seven he will not leave me; although my exercises have been many, it hath been for the trial of my faith and obedience to God. Happy was the day that ever I was cast into prison; I have no cause to repent; praises endless to the Lord God for evermore, saith my soul; although the adversary of my soul presented heavy things to my view, what would become of my children, if I were cast into prison; as if there would have been a want. But I have seen by the light of Christ, that he was a lying serpent; for the Lord God hath (ever since that day that my face was turned Sion-ward) blessed and preserved me and mine, and hath given us all things necessary for a comfortable being in this life: And therefore, none be discouraged, nor look out at any thing without; but give up all in true obedience to the Lord; let not these outward perishing things hinder better things to come: for of a truth God is with us who are faithful, and it is his cause we stand for and suffer for, who will uphold and carry through to the end all those who are freely given up in this matter, against all their opposers and persecutors whatsoever: this is my testimony, and this I am a witness of in measure. Happy are all those who suffer for very conscience and Christ's sake, they that suffer for Christ's sake shall assuredly reign with him.

Therefore dear Friends, I leave it upon you all, who are any ways concerned in this matter, that there be no under-hand nor double dealing, in any measure; for that wounds the life of those whose testimony stands firm, and strengtheneth the hands of the enemy; and this I have felt, in some measure, since I have been a prisoner, which constrains me thus to write; therefore, be careful for time to come, and ease me of my burden, and bear a faithful and public testimony against that spirit of Anti-christ, which rules in the hearts of the children of disobedience; I say fall not under any thing which dishonoreth the Lord God; and have a care of grieving his people; but be valiant for the truth upon earth, and great will be your reward.

But happily some may say, mine is to an impropiator, and therefore I cannot see so clearly to the end of it as to the priest.

My Friend, this was my state and condition for some time; I paid to the priest and impropiator, and the priest I could and did deny some time before I could see clearly to the end of the other, by reason of the vail that then covered my heart, and darkened my understanding, so that I could not see clearly to the end of those things which Christ had put an end unto; but as I waited low in the light of Christ, the son of God, the vail was taken off, and then I saw clearly and perfectly, the one was to be denied as well as the other; and if I paid the impropiator, I might as well pay the priest; for the ground is one in both, it is as really tithe to the impropiator, as to the priest; and it was tithe I could

not uphold, and great cause I had for it, because in so doing I denied the Lord of life, and Christ saith, he that denieth me before men, him will I deny before my father which is in Heaven: therefore I advise all Friends, that they stand clear in this thing; for such as you sow, such must you reap. And this is my testimony for the Lord God, they that uphold any one, [either] are guilty of both. —

By one who is a lover of the truth, and made willing to suffer for the same, and to follow the Lamb whithersoever he goeth, Nicholas Homwood. From the Kings-Bench Prison in the 9th Month, 1675.

ART. IV.—*Address to an unwelcome Visitor.* 1809.

I name thee not, unsocial power!
 Presiding o'er the gloomy hour,
 Who bid'st the lab'ring heart beat slow,
 The hands inactive hang below,
 And ever, with a leaden frown,
 Dost weigh the languid eye-balls down —
 I call thee not, for I would be,
 Long as I may without thy company.

Ill fares the wretch (affliction's prey)
 With thee shut up, the tedious day,
 And holding, the long night, in vain,
 Sleep's refuge, where thy phantoms reign;
 At morn without or hope or plan,
 At noon, at eve, the self-same man,
 Who grieves to see his life stand still,
 And yet to move it strangely wants the will.

Now, while no gloomy thoughts oppress,
 Thee, absent, let me thus address,
 (Yet not as mine or wisdom's foe,
 As they that have dismiss'd thee know,
 When, thy due penance done, they find
 Restor'd the balance of the mind)
 Since, ever to sojourn with thee
 Were the sad climax of man's misery,
 Still be thy visit short, *O Melancholy!*
 Stay but to chasten wit, and clip the wings of Folly.

ART. V.—*Ten sentences: from a young man's Commonplace-book.*

1. Expressions of regret at giving trouble, and a seeming anxiousness about it, are not true politeness: they tend to take off the obligation from the receiver: an open honest freedom is preferable.

‘Prefaces and passages and excusations and other speeches of reference to the person are a great waste of time; and though they seem to proceed of modesty they are [in fact pride and] bravery.’
Bacon.

2. Real love exalts the affections, purifies the passions, and increases the delicate susceptibility of the mind. Content with the simplicity which itself inspires, it despises [in what it communicates] the affectation of ornament and the embellishments of wit.

3. ‘To him [the *wise man*, we may suppose] the Earth with men upon it will not seem much other than an Ant-hill: where some ants carry corn, and some carry their young, and some go empty—and all to and from a little heap of dust!’ *Bacon.*

4. ‘Musick is thought to have some affinity with dancing, and a good hand upon some instruments is, by many people, mightily valued. But it wastes so much of a young man’s time, to gain but a moderate skill in it, and engages often in such odd company, that many think it much better spared. And I have, amongst men of parts or business, so seldom heard any one commended or esteemed for having an excellency in musick, that, amongst all those things that ever came into the list of accomplishments, I think I may give it the last place.’
Locke, B. iii, 91, on Education.

5. ‘Genius, without the improvement at least of experience, is what Comets once were thought to be, a blazing meteor, irregular in his course and dangerous in his approach—of no use to any system, and able to destroy any.’ *Bolingbroke.*

6. ‘The learned Casaubon, in his observations on Theophrastus, as cited by one of the Commentators, informs us, that there were at Athens and other cities of Greece, *Fraternities*, which paid into a common chest a monthly contribution, towards the support of such of their members as had fallen into misfortune—upon condition that if ever they arrived to more prosperous circumstances they should repay into the General Fund the money so advanced.’ From Melmoth’s Pliny: Letter 94.

Similar institutions but on a more liberal plan are now [1794] gaining ground in many parts of England, by the name of *Sick Clubs*: It may be added that the word ‘common’ is of Greek origin, derived from the term they used both for herbage and eating together: *komē, kōmos* Gr. *herba, comessatio, Lat.*

7. A Curate having read in the church the text ‘O fools and slow of heart (that is, backward) to believe all that the prophets have spoken’ and placed the emphasis on the word *believe*, as if Christ had called them fools for believing, on the Rector’s finding fault with him, placed it the next time upon *all*; as if it had been foolish in the disciples to believe *all*. The Rector again blaming his manner of laying the emphasis, he put it on the word *prophets*; as if the prophets had been persons in no respect worthy of belief. This removal of the difficulty from place to place, till no word was left to accent but the last (and

which would have made only *written* prophecy credible) does not after all teach us, that 'the emphasis' is in fact no where in all the sentence : which should be read as the French read theirs, without a stop or variation of the voice in any part: yet is it emphatical, taken all together.

8. John Hill, sometime Superintendant of Friends' School at Ackworth, having been at a Friend's in London to dine, was met at going out by his hostess, who apologized for having left the company so long, on the score of family business, adding withal a few complaints about matters (at a very good dinner) not in such order as she could wish. 'Yes,' replied the aged Friend, coolly, 'I know you women have many troubles to encounter, but you run to meet some of them, instead of letting them come on their own pace!' 1794.

9. *The Slovenly, in style, exemplified*—'Nevertheless I wish, whatever be the modesty of those who impute, that the imputation was a little more true, the Catholic cause would not be quite so desperate with the present administration.' *Letters on the subject of the Catholics.*

It should be: Nevertheless I could wish, whatever the modesty of those who have made the imputation, that it were in itself a little more true. The Catholic cause would not then be quite so desperate with the present administration.

10. *The Ludicrous exemplified*—'The effects of penal laws in matters of religion are never confined to those limits in which the Legislature intended they should be placed: it is not only that I am excluded from certain offices and dignities because I am a Catholic [or dissenter] but the exclusion carries with it a certain stigma, which degrades me in the eyes of the monopolizing sect, and the very name of my religion becomes odious. These effects are so very striking in England, that I solemnly believe blue and red baboons to be more popular here than Catholics and Presbyterians. They are more understood, and there is a greater disposition to do something for them. When a country squire hears of an ape, his first feeling is to give it nuts and apples: when he hears of a *dissenter*, his immediate impulse is, to commit it to the county jail, to shave its head, to alter its customary food and to have it privately whipped! This is no caricature, but an accurate picture of national feelings [1808] as they degrade and endanger us at this very moment." Peter Plymley's *Letters on the subject of the Catholics, &c.* 11th Edit.

ART. VI.—*Anecdotes of silenced and ejected Ministers; From Calamy: Continued.*

"*Bridgewater*: John Norman, M.A. of Exeter Coll. Oxon, where he was at first servitor to Dr. Conant the worthy Rector. He owed his learning, under God, to the Doctor's good instructions. He had good natural parts, and by his industry acquired a considerable stock of learning both human and Divine. He removed from the University

to this place, where he was much respected and very useful, till the Bartholomew-act ejected him. He was an acceptable preacher, of an exemplary carriage and conversation.—About sixteen months after his ejection he was sent together with several others to the County goal, and there made a close prisoner for preaching to the people in private. He appeared as a prisoner at the bar, before Judge Foster in his circuit for the Summer Assizes, 1663. And though he was a man of a very grave presence and carriage yet the Judge handled him very roughly. Sirrah (said he to him) do you preach? Yes, my Lord.—And why so, Sirrah? Because I was ordained to preach the Gospel. How was you ordained? In the same manner as Timothy. And how was that? By the laying on of the hands of the Presbytery. Which answer the Judge repeated over and over again, with some concern about it. And yet his sentence was, to pay £100 fine and to lie in prison till it was paid!

He continued a prisoner for about a year and a half, until Baron Hale going that circuit took notice of him, and found out a way to compound the Fine at sixpence in the pound. But Judge Foster, returning home from his circuit to Egham in Surrey, could not forget Mr. Norman's answer, about the laying on of the hands of the Presbytery. For, by a good token, a Gentleman whom he respected coming to him about business, he made him wait two long hours before he came down, and at last gave this for his excuse, that he had been searching his books about an odd answer a fellow made him in the West, who told him *he* was ordained like Timothy by the laying on of the hands of the Presbytery; which he could find nothing of!

While the Judge handled Mr. Norman so roughly, he with great gravity told him that their ingenuous education at the University, and holy calling in the ministry, *not stained with any unworthy action* merited good words from his Lordship, and better usage from the world. And when the Judge seemed the more inflamed, and the more bent upon pouring on him all possible contempt, he said, 'Sir, *you* must ere long appear before a greater Judge, to give an account of *your* actions; and for your railing on me, the servant of that great Judge.' Which words were remembered by many upon the sudden death of that Judge not long after, when he fell sick and died in the circuit, before he got to London or had made his *Postea*, wherein extravagant fines are usually mitigated.

As Mr. Norman was going to Ilchester gaol, the officers passed by the Sheriff's house, and would by all means call there. The High Sheriff's lady began to upbraid Mr. Norman, and after other words said to him, 'Where is your God, now, that suffers you to be carried to prison?' Mr. Norman: 'Madam, have you a Bible in the house?'—'Yes, we are not so heathenish as to be without a Bible.' [The lady's heathenism was of another sort, it seems, and not very unlike Jezebel's.] He being importunate for one, a Bible was at last brought, and he read the words of Micah: 'Rejoice not against me O mine enemy: when I fall I shall arise; when I sit in darkness the

Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light and I shall behold his righteousness. Then she—that is mine Enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her—and now shall she be trodden down as the mire in the streets.’ The lady was struck with the words and their applicableness, and immediately retired: And the dealings of God with the family not long after made this remembered.” After his release he preached privately for some years: he died at about forty years of age, *and, notwithstanding his sufferings, kept his temper and moderation to the last.*

“*Batcomb*: Richard Allein, M. A.—was a pious, prudent, diligent and zealous, but meek Instructor of his flock: much respected in these parts [of Somerset] and well known through the nation by his pious practical writings.—He wrote (among other things) *Vindiciæ Pietatis* in four parts: 1st, A vindication of godliness in the greatest strictness and spirituality of it from the imputation of folly and fancy [enough, this in itself, to be ejected for.] 2nd, The Godly man’s portion and sanctuary: 3rd, Heaven opened, or a brief and plain discovery of the riches of God’s covenant of grace: 4th, The world conquered, or a Believer’s victory over it. 8vo.—His book called *Vindiciæ, &c.* though tending manifestly to promote true piety yet could not be licensed. They were greedily bought up and read by sober people, and have been very instrumental to mend the world. *They were so valuable, that the King’s bookseller caused a great part of the impression to be seized, because unlicensed, and so to be sent to the King’s kitchen. From thence he [the bookseller] bought them for an old song, bound them up and sold them in his own shop. This was at length complained of, and he was forced to beg pardon upon his knees at the Council Table, and send them back again to the King’s kitchen, to be bisk’d, as I think the word is; that is, to be rubbed over with an inky brush!*”

An account of the Ministers, &c. silenced, &c. vol. 2, pa. 578–580.

I have extracted the latter article of these two for the sake of the account it gives of a *trick in trade*: which, though given by honest Calamy without a word of Comment, speaks volumes in explanation of the system of licensing and suppressing publications, to serve not only the purposes of party, political or religious, but also the still more sordid ones of a private interest. *Ed.*

ART. VII.—Cracking the gad! Burials and Church-rates.

“The old and singular custom of cracking the gad, or whip, in Castor Church on Palm Sunday has been again performed. *An estate at Broughton near Brigg is held by this custom*: On the morning of Palm Sunday, the game-keeper, or some servant on the estate, brings with him a large gad, or whip with a long thong, the stock made of

the Mountain ash or Wicken tree, and, tied to the end of it a leathern purse containing thirty pence, said to have been formerly silver pieces. While the clergyman is reading the first Lesson (Exod. ix.) the man having the whip cracks it three times in the church porch, and then wraps the thong round the stock and brings it on his shoulder through the church to a seat in the chancel, where he continues till the second Lesson is read (Matt. xxvi.) he then brings the gad, and kneeling upon a mat before the pulpit, he *waves it three times over the clergyman's head* (the thong is *fastened* as before observed) and continues to hold it till the whole of the Lesson is read, when he again returns to his seat and remains till the service is over. He then *delivers the gad to the occupier of a farm* called Hundon, half a mile from Castor.' *Record paper.*

Should it be asked how it comes to pass that such a piece of insulting mummery as this continues in use, the reply must be—'we cannot help it—there is no doing it away—an estate is held by it, there is a vested interest concerned!' And should we be further curious to know how it originated, we may guess from the terms of the ceremony, that some piece of gross injustice or cruelty on the part of a former incumbent has led to it: the money is waved, with a significant hint in the manner, over the clergyman's head, and then delivered bona fide to the *farmer*. It was moreover 'the price of a man.'

The reason for keeping it up is just the reason for upholding much of that which every Incumbent of a benefice is obliged to perform, or be subject to a process of a more serious kind than this, and which may end in the loss of his living. He has the whip over his head, in some measure, every time he reads the Lessons; and woe is to his worldly interest if he presume to reform creeds and ceremonies, and redress grievances for the flock! He cannot *remove* the grossest absurdity from any part of what he is expected to go through as Divine service!

The late Joseph Gurney Bevan used to say that 'no corrupt church ever did or ever could *reform itself*.' An awful consideration this for several churches at the present time!

From the 'Record' paper: Sept. 9th, 1830. 'A Clergyman residing within a few miles of this town [Bedford] has determined that for the future no dissenter shall be buried in the church-yard of his parish. In the village alluded to there is already a dissenting place of worship, and it would not be difficult for the dissenters to procure a piece of ground for the interment of their dead. But if this system of exclusion be acted upon by the clergy of the Establishment generally, we think it will cause a greater schism between our Church-brethren and their Fellow-christians of other denominations, than already exists.' *Bedford Mercury.*

For what do dissenters pay *Church-rates*—and how long will they submit to that imposition? *Ed.*

ART. IX.—FABLES, &C., IN VERSE AND PROSE.—CONTINUED.

The Bat and the Weasel.

The Bat happening to alight on a hurdle in the Stack-yard was seized by the Weasel, of whom she earnestly begged her life. The Weasel objected that it was his nature to eat birds, and he could not let her go: but the Bat assuring him she was a mouse, he released her for that time. The Weasel was again in the way when she next came thither, and captured her as before. Thinking it might be another of the same tribe, she again tried her art, and in reply to his assertion that he was there on purpose to eat mice, she stated that she was a bird. 'Thou canst not be both, said the crafty Weasel. Thou wast a mouse when I let thee go before, and as such I will now eat thee.'

The Application. We must be true to our principles. Expediency may at times suggest a departure from them to serve a temporary purpose—but in the end such conduct is always attended with defeat.

The Merchants disappointed.

Some Merchants on their way to a celebrated mart, happened to ascend a watch tower on the coast, from which they discovered somewhat in the offing, like a vessel dismasted and abandoned by the crew: They waited for the tide to bring the object nearer, when from its size, as now seen, they concluded it could be nothing more than a boat. At last, when pretty close in to shore, it was found to be merely a collection of drift wood floating on the water. This was not the whole of their disappointment: for on reaching the place where their business lay, being somewhat too late, they found they had missed some advantageous bargains.

The Cock, the Dog, and the Fox. Æsop.

Two faithful sentinels in each farm yard are found,
Chanticleer on the perch, and *Keeper* on the ground:
 These friends are in the field, the night comes on apace,
 And habit gives to each at once his lodging place:
 The noble fowl by flight an aged tree ascends,
 And *Keeper* at its foot within the hollow bends,
 And lays to sleep his head—but sets in front a row
 Of teeth, like some portcullis hung to meet the foe.
 Nigh morn, the *Cock* begins to crow with chearful sound,
 The *Fox* attentive hears, and prowling skulks around:
 Invited to descend, the *Cock* with stately tone
 Replies,—I am not used to spend the night alone,
 There lies, at the stairs foot, my porter,—wake the drone! }
 The *Dog* the parley hears—his wily foe, too nigh, }
 Is caught at once where he can neither fight nor fly, }
 And finds his time is come at length to yield and die. }

ADVERTISEMENT.

Present circumstances of Joseph Lancaster. The ingenious, intrepid, and indefatigable author of the *BRITISH SYSTEM of School teaching*, is now at Montreal, in Lower Canada, working (not indeed

at common labour, or handicraft) but with his head and pen, as in earlier life, for his support. He is understood to be keeping school and editing a Newspaper, with a second family on his hands; having contracted a second marriage. And that very common attendant on great talents, *the faculty of disobliging patrons*, not having left him, he has latterly been deprived of some allowance from the Legislature, and left in circumstances which have induced him to propose coming hither as a Mendicant—a step which his best friends, for the cause' sake as well as his own, must deprecate.

“Five and thirty years ago,” as Cowper would say, or at a period not much less remote (for so long have I known him) Joseph and I were wont to spend an hour together, not “in converse always friendly always sweet,” but in troublesome consultations of his Friends in Committee, on the best means of furthering his truly *British* plans for giving to the children of the people a plain education. The genius of Monopoly and Intolerance, it is well known, made their execution as difficult as possible, and meanly stooped to clear the field of public benevolence by subscriptions in favour of Doctor Bell, raised long before they could be applied in that gentleman's behalf. And what has the Bell System at length effected with all the support it has received? *Pax sit rebus!*—I have made honourable mention of Lancaster already; and there are men, formerly on his committee, (more deserving of public statues than of public neglect,) of whom it will not be permitted me to do the like. Let them retain, with myself, their honourable privacy to the end of their days: *they* are not (let us thank God) in poverty and in exile! But the eccentricity, the untractableness and independence of him, who now for the last time solicits their aid, has wearied even *their* kindness. Yet it was these very qualities of mind, which at the first raised Joseph Lancaster above the prejudices and habits of his age, and under Divine Providence made him do the great things (for great they are) which he achieved. Shall we never forgive his offences, and forget his errors? *One* early friend he has yet left (I write not now of myself) who has not dropped all correspondence with him—my friend *Joseph Fletcher of Tottenham* very recently, with the aid of two or three others likeminded, commenced a subscription to raise a fund for Lancaster, and give him an Annuity, payable half yearly from hence, for the remainder of his life. I trust this project will meet with due encouragement from the public. His old patrons cannot surely let him starve, with the fruits of his patriotism before their eyes; and his Country will be too just to refuse TO SUCH A MAN *the meagre boon of a maintenance.* Ed.

Communications may be addressed, POST PAID, “For the Editor of the Yorkshireman,” at the Printer's, Pontefract; at Longman and Co.'s, London; John Baines and Co.'s, Leeds; and W. Alexander's, York.

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ART. I.—*On Temperance and Temperance Societies.*

The present is an age distinguished by gigantic efforts to improve the understandings and amend the morals of the people. For this end are combined the (otherwise feeble and limited) powers of individuals in the form of public associations.

The *British and Foreign Bible Society* led the way (about thirty years ago) as a general undertaking for the inhabitants of this empire, and the world at large; so far as its aid might be found availing, thus extended, for the diffusion of that great and universal *Code of morality* the Bible. That *all* might be enabled to read this and other useful books, it was necessary that *Education should become universal*; and for this purpose we have that unrivalled (though not without a rival) institution, the *British and Foreign School Society*. Something it seems was yet wanting; for if people cannot be kept sober, they will neither learn nor read to purpose—or it will matter little what they have learned or read. Their lives will be at best useless, and their maintenance a burden on the community. A feeling of this gross defect in morals—in our conduct of ourselves as a nation, has led to various associations for promoting an *abstinence from spirituous liquors*; ending in the establishment of a *British and Foreign Temperance Society*.

That persons habitually overcome by this vice, and disposed to reform, may assist each other by uniting in societies, and entering into certain engagements sanctioned by penalties, is a point too clear to need insisting on; and that *a proportion of sober men* may usefully

join in such associations, and take on themselves the restrictions common to the members, though urged by no necessity of so doing, is a proposition that will scarcely be disputed. How such separate companies may advantageously correspond, and unite together; and especially how *Britain* may help *the rest of the world* in this thing, otherwise than by her example and by sending forth useful publications, is not so obvious. *Funds* can scarcely be required to any great extent. It is *saving*, not spending that is proposed; and saving of a kind, respecting which there is some danger that it may be carried to excess, and by stirring up a determined reaction on the part of those who approve not of such measures, come to defeat its own purposes.

I have often said in public that our Christian profession as Quakers, with its rules and discipline, places *us* in a Temperance Society, perhaps as well constituted as any that could be devised. The secondary motive therefore, of *promoting temperance by our example and influence*, seems the most likely to be ours when we join in such associations; and as Friends have been very active (I suppose on this ground) in promoting them, it may not be unseasonable or useless here to engage in a little enquiry, and endeavour to advance a few sound principles on the subject.

That which Abstinence rejects and Intemperance abuses, *Temperance* applies to its legitimate use. "Wine that maketh glad the heart of man," is however not the only cordial that may be converted into a hurtful stimulant. There are *moral*, as well as physical causes, which are capable of quickening the pulse, and raising the spirits. Contemplate the *good* man enjoying the company of a facetious friend—see *him* recumbent by his fire-side, the labours of the day gone through, every limb at ease, and his features playing with an incessant smile! He is taking a cordial; and such an one as, too constantly applied, might actually make *him* live too fast, and wear him out before his time. Some poor wretches *drink* themselves to death; not a few, with better intentions, are *schooled* and *educated* to death; and some (we need not doubt) without indulging in spirituous liquors at all, *laugh* and *talk* and *frolic* themselves to death. The glass of wine after his frugal meal, is then but the physical (and it may be the least effective) part of the *stimulus*, which an occasion like that I have described brings in the good man's way: and who that ever felt the corroding tooth of care, and its effects on the health, will deny to his fellow the enjoyment of a social hour, under the pretext of *temperance*?

Now turn to the Bacchanalian—Amidst a knot of choice spirits, nightly co-worshippers with himself of the bowl and the bottle, *he* sits till morning and enjoys—what? *Their* laughter, *their* turbulence, *their* lewd sallies, *their* phrenzy? By sympathy with theirs, the springs of his own heart are unlocked—his own feelings wrought up to energy. It is the presence of *companions in his madness* that to the drunkard brings the chief part of *his* enjoyment. Take away the company, give him his ale or his porter—his wine or his spirits *alone*, he will be drowsy or placid, or merry with himself; and at last vapid and stupid enough to shew to himself by certain effects on the morrow's feelings,

that he has done what he had better have let alone; and if he can be early kept from such company, and placed among men of better conduct, it is great odds but he will be reclaimed.

There is another reason for this misconduct, which excites compassion in quite as large a degree as censure. Persons exhausted by toil, or depressed by affliction, have recourse to spirituous liquors for relief. By the frequent use of these the habit of taking them is established; the constitution is impaired; and that becomes a source of disease which was at first a remedy.

The *drunkard by choice* counts (it is said) upon "a short life and a merry one," but he is miserably mistaken in the event of his choice. The first condition is indeed fulfilled. He dies *early* in the period commonly assigned to man for his days on earth; and early in this short race does real cheerfulness forsake him! All that is left him, when once the vicious habit is confirmed, is *the excitement of a real fever*; a disease, every access of which cuts off a portion of his life from him; a disease which weakens the stomach, preys on the liver, and enervates the limbs till the hand itself refuses its office, unable any longer to carry the cup to his lips; and he has to bow down his head (like a beast) to drink! Sad spectacle this, in what should be a rational being!

The drunkard then, lives too fast: as the Ascetic may be said to live too slow—each defeating, by an extreme in the conduct of his *Animal* life, the nobler purposes of the Rational. Before we attempt to draw the line between them, and shew in what a right practice consists, it may be worth while (as the Temperance Society proposes to embrace other nations) to go back into former ages, and consider *what it is that has reduced the term of man's life on earth to a tenth of its original duration*.

The patriarch *Noah* lived 950 years. We cannot doubt that *he* was a temperate person; although it is recorded of him, that having planted a vineyard, he drank of the wine and was drunken. This is the first mention of drunkenness in Sacred writ; and whatever may have been the vices and crimes of the antediluvians, we are not informed that *this* was among them. Indeed it is extremely probable that intoxicating *liquors* had not begun to be taken at all before the deluge. The intoxication of Noah appears to have been purely accidental. He had planted vines in a favourable situation, in a richer soil perhaps than had existed before the flood—and they had yielded fruit of a superior quality. This was a part of his *husbandry*; and the ripe clusters are not only delicious to the taste but capable of very agreeably quenching thirst; when pressed into the cup and drunk immediately. We find this practice of pressing the grape into the cup long after, at the court of *Pharaoh* in Egypt. But up to this period (or 1718, B.C.) it is by no means clear that the fermented juice of the grape had at all become a beverage.

Noah, I conceive, on some occasion of entertaining company, had more of the *must* pressed out than was consumed; which being set by, until the fermentation had taken place, was by the patriarch himself

(as having more curiosity and less fear than those about him) taken by way of trial in the usual quantity; and with the effects mentioned.—But with or without the use of wine (properly so called) Shem the son of Noah lived 600 years.

Arphaxad his grandson attained to 438 years. Shelah, the next to Arphaxad to 433 years, and Eber his son to 464 years. *The mean duration of life in these three generations is 445 years.* Peleg and Reu lived each 239 years and Serug 230: *The mean of three generations being 236 years.* Nahor lived 148: Terah 205 and Abraham 175 years: *The mean of the three generations 176 years.* Let us now review the gradation from extreme longevity to an age to which many in modern times have attained: observing, first, that the *gradual decrease of the term* may serve to obviate any supposition of error or deception in the record.

Human life then, being at the time of the flood 950 years, is reduced in the next generation to 600. For the three generations following we find it at 445; then for three generations at 236 years; and lastly, in the three generations ending in Abraham, at 176 years. *Joseph*, the third from Abraham (having been probably luxurious in his manner of living in Egypt) dies at 110: but his brother Levi attained the age of 137 years. *Moses*, in the third generation from Joseph, lives 120 years, and *Joshua* in the fourth 110. Thus in about 560 years, a longevity which might by some be deemed miraculous is wholly done away; and in the days of *David*, or about six generations later still, the life of man appears at very nearly its present standard.

To what cause shall we attribute its abridgement? To a climate more moist and variable? To a more lax fibre—to nerves more irritable—to a circulation more easily disturbed? Each of these doubtless had its share in the effect: both the constitution of man, and the elements amidst which it was placed, had now become adverse to so long a duration of existence: but there is another cause to which I think we may ascribe a still larger portion *of that influence by which his days were shortened: HIS SPIRIT WAS BECOME MORE ACTIVE AND HE LIVED FASTER.*

I can conceive of an Antediluvian, as an exceedingly silent sedate and deliberate person; going forth in the morning to the fields, or to the gate of his city, returning in the evening to his family and retiring to rest; and this, day by day, for a month together, without having *done as many separate moral acts, or uttered as many sentences*, as a busy modern would get through in an hour. The effect of these different courses of conduct on the duration of the animal frame would-differ, probably, beyond the possibility of comparison.

Our forefathers had a notion of something in themselves (distinguishable from the bodily organs), which they called *the animal spirits*. I am not sure that we moderns, with all our terms and distinctions, are yet further advanced on this subject than to a *new notion*. Perhaps the living energy may be said to be in perfection, when the solids have arrived at their full growth, and the fluids, including the most subtle and moveable of them are still pure and in their due proportions.

Life in its prime, or a good constitution, may then be considered as *the young man's bodily estate*—a fund of strength, of which he may spend the interest, and on which he may also draw for a portion of the principal. Every day, by the various acts and occupations of life, we are spending what may be called *the natural produce of this investment*: and seeing that thought and action are both suspended during sleep, we may conclude that at this season the waste of the solids is repaired, the balance of the fluids adjusted, and the animal spirits restored. The wear of the organs themselves, as life advances, proceeding at a greater rate than these daily supplies, may be thought sufficient to account for the deficiency in strength and spirits of natural old age, *which Intemperance brings on prematurely*. It were better, methinks, to imitate the antediluvian example, *and live slowly*, though we might die without having achieved all we could desire, than by *squandering life*, and wasting the animal spirits from day to day in needless excitement, come to our end (putting any positive mischief we may do in the mean time out of the question,) *without having effected any good at all*.

I do not pretend to say that mankind, very soon after the flood, did not go into the use of fermented liquors and suffer by it; but the machine was then, as it seems, in a more perfect state, and it was more difficult to break down its structure. It becomes *us* certainly, with whom the living power is reduced to its minimum, to be careful how we use it. We may spend the interest of life, but should still respect the principal; in which we are sure to suffer enough (if I may now so change the figure) by the depreciation which is constantly taking place *in the value of the Lease*.

(To be continued.)

ART. II.—*Signs of the times.*

From the 'Patriot' paper: In the General Assembly of the Church [why not Kirk] of Scotland.—

General Assembly of the Church of Scotland. On Thursday, May the 16th, the Annual Meeting of the delegated members of the Church of Scotland commenced their Sessions. At half-past eleven o'clock the Lord High Commissioner held his first levee in the County Hall. Soon after twelve o'clock his Grace proceeded to the high Church, where an excellent sermon was preached by Dr. Chalmers, from Revelations xxii, 11. After divine service the Lord High Commissioner, with his attendants, proceeded to the New Assembly House, where the General Assembly met and was constituted by the Old Moderator in the usual solemn manner. The roll of members having been read over by the clerks, Dr. Stirling, of Craige, was elected Moderator. His Majesty's commission to Lord Belhaven was now read, as also the King's most gracious letter to the Assembly, conveying his annual donation of 2,000*l.* for promoting religious education in the Highlands and Islands of Scotland. Permission was given to the Presbytery of Edinburgh to meet on Saturday, on the subject of Irvingism, in the College Church. His Majesty's letter to the General Assembly was again read, together with a draft of the answer proposed to be sent, which was approved of.

After the despatch of other affairs of the Kirk, on different days, follows "Thursday" again

Overture on Calls.—DR. CHALMERS moved,—“That the General Assembly having received various overtures on the subject of Calls, do find and declare that it is, and has been since the Reformation, the practice of this Church that no minister shall be introduced into a parish, or pastoral charge, *contrary to the will of the congregation*; and in consequence of doubts and misapprehensions being entertained on the subject, whereby the just and salutary operation of the law has been impeded, the General Assembly declare it as their opinion, that the dissent of the majority of male heads of families residing in the parish, who are members of the congregation, and have been in communion with the Church for two years, shall prevent his introduction; and to carry this declaration into effect, a Committee shall be appointed to consider the best means of effecting it, and to report to next General Assembly.”

DR. COOK moved, as an amendment, —“That in all cases of presentation to a vacant parish, a majority of the congregation may give into the Presbytery objections of whatever nature against the presentee. That the Presbytery shall consider these objections, and if they find them unfounded, shall proceed to the settlement; but if they find them well founded, shall reject the presentee; it being competent to all parties interested to dissent from the sentence so pronounced.”

After a long debate, the Assembly proceeded to a vote on the two motions, when there appeared for Dr. Chalmers' motion, 137: for Dr. Cook's, 149; majority, 12.

It appears, then, that there is yet left in the Kirk of Scotland a small representative majority in favour of THE INTOLERANT PRINCIPLE: of that sort of government and discipline, which prescribes to the consciences and judgments of inferior bodies, and of individuals, *by force* and without expecting conviction, in matters appertaining to the worship and service of the Almighty. Let us hope that, ere the lapse of another year, this majority will have disappeared, and that it will be competent to congregations, using the national way of worship in that country, to choose whom they will elevate to the seat of the Rabbi, there to exercise the office of sole teacher, if not also of priest. As it is, we need not wonder at meeting, in another publication, with the following comparison: “The *British Magazine* states that the increase of ministers of the Established Church in Scotland during the last century was 125, while that among the various dissenting communions was about 650.”

Tithe. At the late York Assizes, a farmer's servant named Jeremiah Dodsworth, residing in the parish of *Lockington*, prosecuted a Magistrate who had committed him to the house of correction at Beverley, for refusing to pay to a Tithe-collector the sum of nine shillings and four-pence with two shillings and eight-pence charges, AS TITHE OUT OF HIS WAGES.

The warrant of commitment was signed *by this magistrate alone contrary to law*: on the discovery of which error he discharged the plaintiff, *after nine days confinement*. Being now informed that proceedings were taking against *him*, he tendered the man twenty-five pounds as an indemnity; notwithstanding which the action was brought.

It appeared in evidence that a TITHE (so called) out of Servants' wages of four-pence in the pound had been payable (and usually compounded for at one shilling for a man, and six-pence for a woman) in

the parish of Lockington, from a remote period of time. In 1831, two persons had refused to pay or compound, but were merely summoned. In 1832 about fifteen had refused, and among them the plaintiff: and a warrant of distress having been regularly issued, the Constable had returned upon oath that goods to the value of five shillings were not to be found.

The Judge (Baron Bolland) did not consider that the wages of labourers could in any shape be made subject to Tithe; or that this claim was supported by the statute 2nd and 3rd Edw. III, under which it was said to be made. He would caution all magistrates against enforcing any such claim. *The custom however ancient was bad, and ought to be abandoned.* The verdict was nevertheless formally in the defendant's favour; on the ground that the sum of twenty-five pounds tendered to the plaintiff was, in the opinion of the Jury, a sufficient compensation for his wrong: *the wrong itself being thus admitted.*

Note. 1. The Magistrate who himself made out this commitment (the Clerk having refused to do it) and signed it alone, was a CLERGYMAN. 2. No complaint on the part of the Claimant appears to have been made to obtain it—*he being away in the island of Guernsey*: so that for two years the parish clerk who collected for him had not seen him. 3. It appears to have been the subject of conversation at different times before, *with the magistrates assembled in the Grand-jury room*: and the Sessions were actually going on when this man-servant was put in the Calendar (by one person's act) *as committed for three months on a misdemeanour.* 4. The Constable himself *declined to execute the warrant*, until threatened by the Magistrate with a fine for not doing his duty.

A second case precisely similar in its circumstances, followed the fate of this—the record being withdrawn: and after the declaration of the judge on the subject, we need not doubt *that this piece of extortion will go down* in the parish of Lockington, if not also wherever else the practice may have obtained.

Wexford, July 11.—Our Mayor, Mr. C. Harvey, was this day committed to the Wexford gaol, under a warrant for tithe. He went in state, accompanied by his bailiffs, and a number of police, conducted by the sub-sheriff, and a few gentlemen, partizans in the cause—*People v. Tithes.* Mr. Harvey frequently expressed his determination to suffer imprisonment before he would pay a shilling tithes. The sum due by him is about £20. His Worship has since paid the debt, and has been discharged.

The circumstance of payment upon being imprisoned will not, probably, at the first glance obtain the approval of my readers of the society of Friends: but let them note, that the Mayor literally kept his vow on the subject—and that a Magistrate's example and a Magistrate's time are each of them *worth something.*

South America.—Mexico is represented to be in the enjoyment of profound tranquillity, and with the exception of Vera Cruz, where the yellow fever was raging, is generally healthy. The cholera had disappeared from every part of the republic. The Mexicans had been released by the Government from all civil obligation to pay tithes, and similar measures had been taken not only in Vera Cruz, but also in Oajaca, Potosi, and Jalisco.

Three plagues (if not four) removed at once—I am sure they ought to be very thankful!

So universal is the opposition throughout the county of Somerset to the present proposal for commuting tithes, that no less than twenty-one parishes are about to petition against it, besides those which have already declared themselves adverse to the measure.—*Bath Journal*.

A clerical correspondent of the *British Magazine*, who signs himself H. Coddington, in a letter inserted in the July No., remarks, that "if the proper endowments of the church were restored and secured to it," he sees "no reason why every parish should not support a priest and one or two deacons, who might undertake all the duties now devolved on the lay churchwardens and overseers, besides assisting the priest in reading prayers, baptizing, &c." What this simpleton means by proper endowments, is distinctly intimated in the following note. "The composition of my parish, made in the thirteenth century, awards to the Vicar the tithe of the profits of all lucrative trades. This, which in a very large country town must have amounted to a considerable sum, is now entirely lost to the church, with the single exception of the tithe of corn-mills. It surely behoves the Legislature to restore it, or to provide some substitute for it, which would furnish a maintenance for clergymen in such situations where they are notoriously very much wanted." Let Priest Coddington know that if *he* is living in the thirteenth century, we are not. But contemptible as the writer of this letter may be, its insertion in the *British Magazine* shews pretty intelligibly what the party would be at, had they the power.—*Patriot, July 31*.

Church-Rates.—In the House of Lords on Monday evening, in the discussion on the Irish Church Temporalities Bill, Lord Wharncliffe, said, "that any man who looks at the state of public feeling throughout this country, must admit that the church-rates could not be much longer collected in England." This candid avowal is quite consistent with the frank and manly character of our noble neighbour. The church-rate is in reality founded upon injustice. Men are called upon to contribute to the maintenance of an edifice and institution that they do not use, to save the pockets of those who enjoy these benefits. For a dozen years at least, this has been seen and declared by the parishioners of Leeds; and it is to the perseverance, public spirit, and discretion of a number of them, made known through the press, that this conviction of which Lord Wharncliffe speaks has become so general. The parishioners have not proceeded rashly to work; they have gone on year by year reducing the church expenditure, till it has now become little more than nominal, and it must soon entirely cease by force of public opinion. The sooner the legislature puts an end to this unnatural state of things the better, even for the church itself. At Christ Church, in Surrey, the church-rates have just been refused, and an amendment carried by 279 to 103 votes, "that the expenses be paid by a voluntary contribution." At Gateshead, near Newcastle, at a numerous meeting of the rate payers held on Thursday, it was resolved by a considerable majority that there should be no church rate allowed this year, or in other words, that the consideration of the propriety of imposing a church rate should be postponed to this day twelve months. In Manchester the case is equally hopeless.—*Leeds Mercury, 27th July*.

On Monday last, four persons, members of the Society of Friends, at Newport Pagnel, who had refused to pay church rates were *eased* of goods to a considerable amount, under the sanction of a warrant signed by the magistrate, J. B. Praed, Esq. The more respectable of the parish officers declined having any thing to do in this odious proceeding. The magistrates, or their clerk, have charged each person for a warrant, though all were included in one and the same.—*Northampton Free Press*.

The Metropolis.—We lately announced that there was a contest in the parish of Christ Church, Surrey, about the payment of Church-rates; the following is the state of the poll, at the final close thereof:—

Against the making of a Church Rate	...	...	...	...	289
For a Church Rate	...	...	...	...	103
Majority against the Church Rate	...	...	...	...	—186

and on the motion "that the churchwardens do pay the usual expenses out of the Rate;" and the amendment, "that the expenses be paid by a voluntary contribution," the numbers were

For a Voluntary Contribution	279
For the Original Motion	103
Majority for paying the Church expenses by a Voluntary Contribution	} —176

Patriot Paper, July 24.

This is incomparably the best way of relieving the dissenters from the impost in question.

Ministers' Stipends.—At a numerous meeting held in Tailors' Hall, Edinburgh, many of the gentlemen present stated they were ready to go to gaol for conscience sake, as they were satisfied that the tax for ministers' stipends was not only unjust, but also opposed to the first principles of Christianity. A strong feeling was manifested as to the necessity of dissolving Church and State, as the only remedy for the evil of which they complained.—*Scotsman.*

Sons of the Clergy.—Thursday the Anniversary of the Sons of the Clergy was celebrated at St. Paul's Cathedral, where a numerous assemblage of rank and fashion took place, and an appropriate Sermon was delivered in support of the charity. The instrumental and vocal performers were numerous, and arranged similarly as at the rehearsal of the music, which was the same that has been performed for a series of years. The dinner which was usually held at Merchant Tailors' Hall, was dispensed with this year; it was formerly very splendid and extravagant, and attended by noblemen, bishops, the judges, and the clergy. A handsome subscription was entered into at the cathedral.

This is not among the worst signs of the times—that the Annual dinner of this "Charity" cannot be afforded. There are some among the more discerning of the age, I believe, who would pronounce the body in question a very equivocal part of the Christian church in this land. If they fulfil to the modern Clergy the office of the 'Sons of the prophets,'—if they be the disciples and helpers of the Hierarchy not in any public and responsible character, but in their more secret missions and obscure intimations of vengeance as from God, to those who may fall under the displeasure of the priesthood, we have small cause to regret that they appear to be fast losing the influence they formerly exercised, with the consequence and opulence which collectively, it is plain, they once enjoyed. *Ed.*

Copy of a Petition presented to the House of Commons by John Wilks, Esq. M.P.
The humble Petition of the undersigned inhabitants of the city of Winchester and its vicinity.

Sheweth,—That in the opinion of your Petitioners, to compel one person to adopt or maintain the doctrine or worship of another, or to impose direct or indirect penalties on good and loyal subjects, on account of their religious principles, is contrary to the spirit of the gospel, the dictates of justice, and the happiness of a free nation.

That your Petitioners regard the various denominations of nonconformists in this empire, as being equally numerous, intelligent, patriotic, virtuous, and loyal members of the community as those who belong to the Established Church. That they are consequently entitled to equal privileges and exemptions with Episcopalians, and that under existing circumstances they by no means enjoy their equitable rights.

Your Petitioners, therefore, pray your Honourable House forthwith to pass a law, which shall empower all regularly licensed ministers of every persuasion to marry their own people, and to officiate at the interment of the dead in parochial

burying grounds ; which shall duly sanction their registration of births, baptisms, marriages, and burials, and exempt their places of worship from assessments under the Poor Laws ; and which shall also exonerate all Nonconformists from being compelled, directly or indirectly, to support an established religion.

And your Petitioners, &c.—*Patriot.*

The Editor believes it is not required of him to make more of general remark, in inserting these extracts from the public papers (worthy as they are of a more than Ephemeral duration) than that he hopes they will serve as a further stimulus to Friends, to be still more firm and still more public in their Testimony against Ecclesiastical imposition in all its forms.

The Petition of the Inhabitants of Devizes and its Vicinity for Exemption from taking Oath. Sheweth,—That your Petitioners are fully convinced that the relief, which is so justly granted to the Quakers and Moravians, whereby their solemn affirmation is allowed to be considered as equivalent to an oath, has been granted to them solely on the ground of their conscientious objection to take an oath, and not on the ground of their holding any other peculiar religious opinions.

That your Petitioners therefore consider that all Christians, whether members of the Establishment or any other section of the Christian Church, who have the same conscientious objection to swear, should be allowed the same liberty of conscience ; and that the denying to such non-juring Christians only, all redress for their wrongs, by the inadmissibility of their evidence in any court of law, or of equity, is painfully harassing as well as peculiarly oppressive.

That your Petitioners humbly submit, that a certificate from two magistrates of the general good character of a nonjuror, would be as satisfactory a guarantee for his sincerity, as his being a member of either of the privileged sects ; though your Petitioners deem it to be the especial province of a jury to determine whether a witness be worthy of belief or not.

That your Petitioners earnestly implore your Honourable House to extend to all Christians, who conscientiously object to take an oath, the same privilege that has been conferred on the Quakers for nearly a century and a half.

And your Petitioners, &c.—*Patriot 24th July.*

ART. III.—*Derivations and Meanings of Words.*

(Continued from page 14.)

Fashion. This word, so important to many artists and tradesmen, and to the persons on whom they *exhibit* (in plain English, ‘show off’) their productions, means simply the way in which a thing is made—as large or small, round or square, blue, red, or yellow, &c. &c. &c. It is from the Latin *facio*, I make—whence we get it (along with the thing itself) through the French, *façon*.

In the present day (as it was also in the days of our grandmothers—and theirs) it imports the maker of a thing much to know what ‘the fashion’ is—and the buyer to be assured that it is ‘in the newest fashion.’ Else it will not please the eyes of others ; which, as Dr. Franklin long since observed, are the most expensive eyes we have about us : our own requiring only the cheap assistance of a pair of spectacles !

But a thorough-paced fashionable will not regard his own eyes, no,

nor his head and shoulders either, but will wear what is put on him, (though it should offend his feelings and his judgment both) till the fashion changes—but not a moon later will he abide by the most comfortable and becoming garment in the world! This term once arrived, and the mode fairly changed, or pronounced so, by the *cognoscenti* in these things, away it goes; and, *coute qu'il coute* worn out or not, is presently replaced by the thing *a la mode*.

When I buy a *Silver Cream-jug*, I pay so much for weight as so much per ounce, and so much 'for the fashion'—in other terms for the workmanship, as agreeing with the reigning mode. In process of time I find my *Cream-jug* battered, and wish to exchange it for a new one—or, the inventive talent of the silver-smith has brought up something *new* and so pretty that my wife *must have it*: there will be no end of remarks else. I take my vessel then, be it battered or in good condition, to be exchanged. I get for it precisely what it is worth as old silver, at so much per ounce: and pay over again for the fashion in the new one.

Now there is a thing (among purchasers, not among utensils) called a *fop*; which resembles the *Cream-jug* as well in regard to its office in society, as to its highly polished exterior. It is of the greatest moment to the *fop* that he, too, be *in the newest fashion*: were it otherwise with him he would not be well received in company, nor his blarney so relished at the tea-table. Should he become antiquated, so small is his weight of metal, that he is ruined at once—there is no remedy but to change *himself* and put on an exterior entirely new: by this device alone he keeps his standing.

There is a *fashion* also in *SILVER CANDLESTICKS*: but, here, the solidity of the make, and the weight of the metal, secure a much longer duration under the same aspect: for it is evidently less hazardous 'to keep your Candlesticks on' a little too long than your *Cream-jug*; the 'fashion' making a far smaller proportion of their worth. Moreover, in the character represented by this utensil, the *light* which is placed on it attracts too powerfully the attention of the company, for them to be critical about the form of the support: and it is ten to one, if your friend be solid and weighty, that he escapes (in good company at least) those ill-natured remarks, which are otherwise apt to be freely bestowed upon the minutest points of his external form and habit.

Yes, No, &c. The old form of affirmation or assent is *YEA*, from the Saxon *ea* or *yea*; in Danish, German and Dutch *ja*, pronounced *yah*! The old form of denial is *Nay*—in Saxon *Na*. This is the same root with that of the Latin *Nego*, I deny: which might be pronounced *Ney-o*, the last letter standing (as in other cases of the verb active) as a contraction of *ego*, I:—thus making it at once, *I nay*.

But we have now in use the two forms *Yes* and *No*. Now *Yes* is synonymous with *Aye*, a very common provincial form of assent. *Aye* is plainly the French imperative singular of *avoir*, to have: and *Yes* looks very like *Ayez*, the same imperative in the plural. Thus we

appear in some parts of the island to have left our Saxon *Yea*, for the *Aye* and *Avez* of the Normans (*a*): the one assenting or granting in the singular, as to one person: the other in the plural, as to several: *Aye John!* Yes my friends! *No* may probably have had its place in the denial of a fact or proposition, in the sense of the Latin *Non*: while *Nay* was reserved for a *refusal*. See as to this *Epea Pteroenta*, ii, 500. I have already mentioned somewhere in this work that the *O yes!* of the common cryer is the old French *Oyez*, hear, in the Imperative plural.

Yeoman, the term for 'a man of a small estate in land' Johnson thinks of uncertain derivation, but gives it to the Friesland *yeman* a villager. But we have here only to recur to the root of the word, to explain that also. It is plainly the man who, when called in court could answer (as was customary) *Yea!* Not being any one's slave or villain, but *responsible* in his whole estate (small as that might be) for his civil conduct. I have heard it pronounced by some in our own country *Yeman*.

Tooke says, i, 528: 'I have avoided [treating of] *Aye* and *No*, because they are two of the most mercenary and mischievous words in the language, *the degraded instruments of the meanest and dirtiest traffic in the land.*' It is a pity he had not our privilege of treating them under a Reformed parliament! However, let us see to it, now, that we choose persons to represent us whose *Aye* and *No* may be those of a *responsible man*, and not the mechanical acts of the mere slave of a party. *Ed.*

ART. IV.—From Bishop Butler's "Charge to the Clergy of Durham,"
1751. With Remarks.

"To hear religion treated of as *what many deny*, and *which has much said against it as well as for it*,—this cannot but have a tendency to give them [the Laity] ill impressions at any time; and seems particularly improper for all persons at a time of devotion; even for such as are arrived at the most settled state of piety: I say, at a time of devotion, when we are assembled to yield ourselves up to the full influence of the Divine presence, and to call into actual exercise every pious affection of heart. For it is to be repeated, *that the heart, and course of affections may be disturbed, where there is no alteration of judgment.*"—

"Nor does the want of religion in the generality of common people, appear owing to a speculative disbelief or denial of it; but chiefly to thoughtlessness, and the common temptations of life. *Your chief business therefore is*, to endeavour to beget a practical sense of it upon their hearts, as what they acknowledge their belief of, and pro-

(a) It should be noted however, that the Romans had an *Ai*, the imperative of *Aio*, I say or affirm—but it was not used in our form as by the affirmant. The example is from *Plautus*, *vel ai vel nega*—say Yes or No! There remains still as a possible form of assent *Age*, do so—the imperative of *ago*, susceptible (as before) of the softer pronunciation, *aye*.

fess they ought to conform themselves to. *And this is to be done by keeping up, as well as we are able, the form and face of religion, with decency and reverence, and in such a degree as to bring the thoughts of religion often to their minds*; and then, endeavouring to make this form more and more subservient to promote the reality and power of it. The form of religion may be, indeed, where there is little of the thing itself; but the thing itself cannot be preserved amongst mankind, without the form."

[Note.] "The Quakers reject all forms, even the two of Christ's own institution. Will it be said that 'these men have no religion preserved among them'? [This from an objector, to which the Bishop replies:] It will neither be said nor insinuated. The Quakers, though they have not the *form*, are careful to keep up the *face* of religion: as appears, not only from the custom of assembling themselves for the purpose of public worship on the Lord's day, but from their silent meetings on other days of the week. And that they are equally sensible of the importance of maintaining the influence of religion on their minds, is manifest from the practice of what they call *inward prayer*, in conformity to the direction of Scripture, *to pray continually*: 'Which' saith Robert Barclay, 'cannot be understood of outward prayer, because it were impossible that men should be always upon their knees, expressing the words of prayer: which would hinder them from the exercise of other duties, no less positively commanded.' Apology: Prop. xi."

To endeavour, *as well as we can*, 'to keep up the form and face of religion, with decency and reverence,' may seem but a feeble statement of the *duty of a Christian Minister*. Yet if we consider the facts of an outward destination of the person to this office, an outward course of instruction, and an outward ordination preparatory to his taking it upon him (all with too little care, it may be, to ascertain the reality of an inward call and qualification) the performance of the outward rights and ceremonies, "with decency and reverence," may, perhaps, be all we can reasonably expect from the generality of such. And here we find that remnant of outward service, which the religion of Moses bequeathed to the Gospel; which, at first, included much more than the ceremonies above alluded to; as the rite of circumcision, the shaving of the head, and vows. The nature of which admixture was such, that it was soon found possible (and profitable also) to add to the offices described in the New Testament *one not found there*,—that of the PRIEST. This character is certainly superadded, in the Christian church at large, to those of the apostle, the prophet, the teacher, the bishop or presbyter, the deacon and deaconess. It is a part of the chaff, or involucre, by which the doctrine and practice of Christianity has been defended from the elements which might have destroyed it, and preserved growing down to our times. It is worthy a certain degree of consideration in its place, but not of being preserved for ever. God will gather the wheat (in his own time) into his garner, but the chaff he will burn up, in the unquenchable fire of sound judgement. "And it shall come to pass in that day, saith the

Lord, that they shall no more say one to another, ' Know the Lord ;' for they shall all know me, from the least even unto the greatest of them, saith the Lord Almighty."

Again, the Apostle John speaks of Christ as having made the great multitude of the faithful, kings and priests unto God his Father : kings, in respect of their government, in God's power, and on his behalf, over themselves and their families ; and priests, inasmuch as they have at seasons, to offer up the prayers and praises of both to God the Father, through Christ their Holy Head.

In respect of what is here said of the Society of Quakers, I could wish that we did not yet persist in a tendency to the opposite extreme—even in not endeavouring to become qualified, duly and rightly to take on us the character last described—to give thanks to God for what we receive by his Providence, and to pray to and praise Him, according to the good old way of the churches of Christ, in our families. *Ed.*

ART. V.—*Specimen of imprisonments for nonconformity in 1666.*

" Mr. Thomas Worts of Burningham, Norfolk, was a great sufferer for nonconformity, and a very worthy man. He was imprisoned by a writ *de excommunicato capiendo*, taken out November 15th, 1664, and continued in the common gaol [Norwich] till September 3rd, 1665, when the plague was at the height in London. On February 2nd, he *with six more* was put into the Castle, in a hole in the wall over an arch on the West side of the Castle, *which had neither window, door nor chimney*. There was room in a corner for one truckle bed, the rest lay in hammocks. The hole had three wickets into the felons' yard, one of which must be open night and day, lest they should have been stifled (in the night with the steams of the charcoal.) For five weeks the door below (for the hole is about forty steps high up a narrow passage in the wall) was kept locked night and day. The keeper usually went away about four of the clock with the key, to a village about a mile and a half distant from the head gaoler's house, and returned not till about eight in the morning—in *whose absence none could come to them*, whatever occasion there might be. During those five weeks they were not permitted so much as to come out into the yard. If a prisoner's wife came to see him, he was called down to the door, *and the keeper would set his back against one side of the door [way] and his foot against the other, and so the husband and wife might only see and speak with each other*. They had leave to run up and down stairs as oft as they would, which was instead of a walk or gallery for five weeks' time. Their maid was not allowed to come up with their provision. After the five weeks these persons were permitted to go into the Castle yard, during the time of their continuance there, which was about two months: and then they were removed to another prison.

They were wonderfully preserved this year from the contagion,

while the arrows of the Almighty fell mortally very near them, on one side and another—there being only a lane between; so that they could both hear and see some that were shut up [on account of infection] *crying for bread*. They were themselves shut up also, and could not flee, save only to their strong tower, the name of the Lord, where they found safety and peace.

Some time after, a man then in power told the gaoler he must carry them forthwith to the Castle, and put up each in a place alone. The gaoler answered, It cannot be done—the Castle is full and I daily fear the plague should break out amongst *them*. He replied, ‘Then put them into a place together,’ adding ‘What do I care if the plague be in it!’ Yet they were preserved in that nasty hole, at whose wickets came in the odious excrementitious smells of the common yard of the felons. One of them was almost suffocated by it: the physician could give no relief so long as the patient was pent up there: upon which an account was sent to the Sheriff of his low estate, with a petition to remove him for a little time, his life being in danger. The Sheriff answered *he durst not meddle*, he must abide it. Notwithstanding which the poor man recovered and lived.” *Calamy*, ii, 481.

“Mr. Worts continued a prisoner seven years:” who and what were the *six others* confined in that hole with him in 1666? I find in Besse, vol. 1, p. 393, an account of six *quakers* (and six only) imprisoned in Norwich Castle this year, viz. Henry Walker of Ashbee, on an execution for tithes, who died in prison: Thomas Watson of Fakenham (a poor man) and John Heath of Sparl, for three months absence from the National worship, under fines of £60: John Booty, a blind man of Stratton Myles and Elizabeth his wife [possibly among the couples so separated by the gaoler] and Samuel King of Bonser, all for the like cause as Watson and Heath.

But why (it may be asked) take the pains to revive their memory thus? Because, Reader! that which has been may be again—especially if the morals of the people at large should be once more corrupted to the degree they were in those dreadful times, which preceded the revolution of 1688. It is only in that state of *NATIONAL DEBASEMENT* through IGNORANCE, that informers and witnesses and jurors and gaolers can be found for such proceedings. No: not till we have fairly fore-gotten the causes, should we suffer to be forgotten the effects of persecution for Conscience sake! *Ed.*

ART. VI.—FABLES, &c., IN PROSE AND VERSE.—CONTINUED.

The Hares at war with the Kites.

The Hares being at war with the Kites, called upon the Foxes to assist them against the enemy. The latter on receiving the message replied, We will render you no assistance till we are better acquainted both with your people, and with the enemies against whom you desire us to contend.

The Application. There is in some persons too great a propensity to call in the aid of the *Law*, to obtain reparation for injuries in their very nature irremedi-

able. Who would expect even the Fox to get a leveret out of the Kite's claws? Among the imaginary wrongs, for which people resort to this remedy, we may fairly place those *assaults* which consist of a few angry words, with the taking of a man by the coat button! More serious causes, however, sometimes bring even the prudent and peaceable into court. And here it may be well to consider, first whether, when proceedings are commenced, we shall be able and disposed to follow the adverse party into the higher regions of litigation, should he carry the cause thither: and secondly, to see that our professional aid be such as shall not at an unexpected moment bring upon us an enemy at our backs, in addition to the one we have before us. The leverets would be pretty sure to fall to the share of the Foxes, whether the Kites were driven away or succeeded.

A good lawyer, lastly, will take care, before he proceeds with a cause, to learn as far as he may, what are the *means*, as well as the claims and pretensions, of both parties.

The Pines, the Oaks, and the Herbage. (Original, 1829.)

Said a tall Pine in the wild to his fellows, It is not for our honour that the ground should be occupied with shrubs and herbage. Let us lay our heads together and expel the petty invaders. Agreed, said the rest of the trees around, a tall Oak excepted, who kept silence and stood aloof from their council. Presently there sprung up every where a host of young pines and saplings, and the ground being effectually covered and shaded, by degrees every shrub and every blade of grass disappeared.

But, behold! in the same proportion the saplings died, and the Pines, lost their greenness below. Tier after tier of dead branches came to the ground, and their now unthrifty heads were literally laid together, over a waste of husks and rottenness of their own creating. In this state of things came in a furious North-wester, and laid prostrate every stem of the pines before it; the Oak as usual weathering the blast.

The next operation of the Elements was, to convert the whole into a peat bog, on which a variety of the more humble occupants of the forest now reappeared. This was not all: the Oak in turn shed its acorns around, which the deer and the buffalo trode into the soil; and these, springing up here and there, and growing luxuriantly, brought on at length a state of things, very similar to that which had existed under the dynasty of the first pines—a wild country, with many well spread trees on it; and plenty of herbage for the tenants of the forest, in the intervals between and even in the spaces beneath them.

This fable to a good landlord needs no application: and it is hoped there are few country gentlemen, now-a-days, but will readily comprehend its import. While God prospers you in your own estate, be sure you let your humble neighbours and tenants thrive around you. We are all (in civil society) dependent on each other, and if you crush them, you will yourself inevitably fall.

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PRO PATRIĀ.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 21.)

A. D. In this year William Robinson and Marmaduke Stevenson, 1659. and in the following year Mary Dyer and William Leddra, quakers, suffer martyrdom at Boston *Massachusetts*; being hung for returning to the Jurisdiction of the General Court of Boston, after banishment by its authority on pain of death.

This persecution began three years before, of which the Reader will find some notice in vol. 1, p. 354. The *offence* of these persons was strictly religious; consisting merely in the assertion of their right of residing in the Colony, prosecuting their business, and visiting their friends. The *Council at Boston* 'held the 11th of July, 1656,' in proceeding against Mary Fisher and Ann Austin, referred to 'several laws long since made and published in the jurisdiction, *bearing testimony against hereticks and erroneous persons,*' and its object seemed to be to get rid of the parties and their books by summary and effectual process. On the 14th of October following, the *General Court* held at Boston (a) made an order against the quakers, as 'a cursed sect of hereticks lately risen up in the world—who take upon them to be immediately sent of God, and infallibly assisted by the Spirit, to speak and write blasphemous opinions, despising government and the

(a) Besse's sufferings, vol. 2, p. 179.

order of God in the Church and Commonwealth, speaking evil of dignities, reproaching and reviling Magistrates and Ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways.' The order imposed a fine of £100 on any shipmaster bringing them to the Colony: on the quakers themselves imprisonment and whipping, with penalties on such as should defend them, or spread their publications. A special order followed, on the 20th, to send eight of them on shipboard for banishment: which was executed, as before noticed.

In 1657 we meet with further severities and barbarous whippings occurring upon the return of some of the banished, and the arrival of other quakers: and on the 14th of October, again, a further Order against importing them (*b*) the penalties on returning being now the scourge, cutting off first one ear and then upon a second offence the other, and lastly, upon the third, boring through the tongue with a hot iron; with imprisonment until sent away, as before. These cruelties so affected many of the inhabitants of this Colony, *that they withdrew from the public assemblies*, and met on the First day of the week to worship quietly by themselves; for which they were fined five shillings per week and sent to prison, having also their goods distrained. (*c*)

In 1658 the *Meetings* began to be proceeded against in the usual manner. A third Law, directed against the quakers' way of worship, was made 'at Boston the 20th of May;' in which they are called accursed hereticks, and their doctrine, diabolical. This year presents various instances of persecution: among them the inhuman treatment in prison of William Brend, 'a man in years,' after a conference with the priest at Newbury under assurances of safety; and the cutting off (in prison and in defiance of an appeal to the Courts in England) of the 'right ears of John Copeland, Christopher Holder and John Rouse, quakers' under the Law before mentioned.

On the 20th October in this year, in pursuance of a Petition presented to that effect by John Norton and other priests, the General Court at Boston made the 'Act' (*d*) for banishing quakers *on pain of death*, under which the before mentioned executions took place. (*e*)

It is remarkable that, in this Act, the new charge is introduced (after the mention of 'many dangerous and horrid tenets') that they 'do take upon them to change and alter the received laudable customs of our nation, *in giving civil respect to equals or reverence to superiors*' which actions were said to 'tend to undermine the Civil government.'

(*b*) Besse, ii, 183. (*c*) Id. ii, 184. (*d*) Id. ii, 191.

(*e*) Mary Dyer was sentenced to death and taken to execution in 1659, along with Robinson and Stevenson, but her son interceding for her, and the people being discontented at her sentence, she was reprieved and sent away home, but returned in the following year. The behaviour of this devoted woman, and her friends who suffered with her, may be best learned from the authors here cited viz: Besse's *Sufferings*, ii, 197—207. Sewel, *Hist.* 8vo. vol. 1, p. 382—396, or Book v. Gough, *Hist.* Chap. xvi, xvii. Piety Promoted, part 1.

And it became evident in the proceedings, that the real struggle lay between a firm and conscientious adherence to a persuasion of duty (in a matter in no wise criminal) on the one hand, and a determined spirit of intolerance and arbitrary rule in Church and State, on the other. Inasmuch that Robinson found occasion to say to the people under the gallows, *Mind you, it is for the not putting off the hat that we are put to death*: and Leddra afterwards, in Court, *Will you put me to death for speaking English, and for not putting off my clothes?* The government there, moreover, accounted it a sufficient ground for banishment on pain of death, that persons came to the colony quakers, or were found such within it: *and they appear to have required no further evidence against them than their appearance and address.*

A. D. ~ General Monk being in command of the army, and the soldiers 1659. being troublesome in many places, he issues an order in Friends' favour.

The Order was as follows: St James's the 9th of March, 1659. I do require all officers and soldiers to forbear to disturb the peaceable meetings of the Quakers, they doing nothing prejudicial to the parliament or commonwealth of England: George Monk.

George Fox, having visited his Friends in Suffolk, Essex, Norfolk and other counties, travels in 'the Western parts of England.'

'At Dorchester—the constable and officers of the town came' says George 'under pretence to look for a Jesuit, whose head (they said) was shaved: and they would have all to put off their hats, or else they would take them off, to look for the Jesuit's shaven crown. So they took off my hat (for I was the man they aimed at) and they looked very narrowly; but not finding any bald or shaven place on my head, they went away with shame; and the soldiers and other sober people were greatly offended with them.'

Again 'While I was in Cornwall, there were great shipwrecks about the Lands-end. It was the custom of that country, at such a time, both rich and poor went out to get as much of the wreck as they could, not caring to save the people's lives: and in some parts of the country they called shipwrecks God's grace. It grieved my spirit to hear of such unchristian actions; considering how far they were below the Heathen at Melita—Wherefore I was moved to write a paper and send it to all the parish priests and magistrates, to reprove them for such greedy actions.'—The paper occupies a page and a half in folio, and he says of it, 'This paper had good service among people, and friends have endeavoured much to save the lives of men in time of wrecks, and to preserve the ships and goods for them. And when some who suffered shipwreck have been almost dead and starved, friends have taken them to their houses to succour and recover them, which is an act to be practised by all true Christians.' (f)

A. D. Edmund Burrough and Samuel Fisher pass over to Dunkirk, 1659. where they have disputes and conferences with the Religious orders in that town, and return to England.

Committee of Safety: Richard Cromwell, who had succeeded to the place of his father, deposed.

There being movements in this year in favour of the exiled king, and some of the people called quakers in danger of being drawn into the army under Lambert, George Fox wrote a paper of caution and warning to his friends on the subject. (g)

A. D. *The Monarchy restored, under Charles II.* About the beginning of this year George Fox visits Bristol, and afterwards holds large General Meetings, one near that city, another at Balby and a third at Skipton, Yorkshire. (h)

The last is said in the Journal to be 'a Meeting of Men friends out of many counties—about business relating to the Church both in this nation and beyond the seas.' 'Several years before (he adds) when I was in the North, I was moved to recommend to friends the setting up of this Meeting for that service; for many friends suffered in divers parts of the nation, their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress. But after this Meeting was set up, several friends who had been Magistrates, and others who understood something of the law, came thither, and were able to inform friends, and assist them in gathering up the sufferings; that they might be laid before the justices, judges, or parliament. This meeting had stood several years, and divers justices and captains had come to break it up; but, when they understood the business friends met about [especially that relating to the care of the poor] had passed away peaceably,' *Here we have the rudiments of the Yearly Meeting and Meeting for Sufferings now held in London.*

After a fourth General Meeting at Arnside 'for all the friends in the counties of Westmorland, Cumberland and Lancaster' George Fox passes on to Swarthmore, and is there by warrant from Henry Porter, justice, taken up and committed a close prisoner to the common gaol at Lancaster.

A copy of the mittimus was refused him, but two friends who saw it reported the charges to be, that he was a person generally suspected to be a common disturber of the peace of the nation, an enemy to the king, and a chief upholder of the quakers' sect: and that he, together with many of his fanatic opinion had of late endeavoured to raise insurrections in those parts, and embroil the whole country in blood. Wherefore the gaoler was commanded to keep him in safe custody, till he should be released by order from the king and parliament. In which safe custody for the present we must leave him. (i)

George Whitehead is taken from a Meeting for worship at Pulham-Mary, Norfolk, and committed with other friends to prison in Norwich Castle. (k)

(g) Journal, p. 288.

(h) Id. p. 300.

(i) Id. p. 304.

(k) Christian Progress, Ed. 1725, p. 244.

He says they were taken 'while calling upon the Lord in prayer, by one in the place of a Chief constable, with a company of horsemen and footmen, without any warrant—but with halberts, pistols, swords, pitchforks, clubs and hedge-stakes; and haled out of the Meeting!' Persecution being then generally stirred up [it was in the Eleventh month of this year] against friends especially—most prisons were filled with *them*, because of their religious meetings.

George Whitehead being thus committed, settled himself with three other friends in a hole in a corner of the Castle wall, called *The Vice*—a place without a chimney holding two little beds only, and those exposed to dripping from the arch above, yet preferable to the nasty crowded jail—here they burned a little charcoal for warmth at nights, and walked in the day time under the wall; counting their prison a sanctuary (so does God bring good out of evil for his people!) and having good and comfortable meetings, to which several friendly people were admitted, on First days especially, without disturbance. William Barber and Joseph and John Lawrence, his companions, 'having been (two of them) men of note and captains in the Commonwealths' day,' were now willing cheerfully to suffer for Christ's sake, and could even be facetious on occasion. 'O Captain Lawrence (said his brother Joseph to him, one morning in their wretched bed) I have seen the day that thou wouldst not have lain here!'

(To be continued.)

ART. II.—*Anecdotes of silenced Ministers, Continued.*

'Ejected at King's Norton, Worcestershire. *Thomas Hall*, B. D. He was born in the city of Worcester, 1610, and bred up in Oxon under Dr. Lushington. At King's Norton he applied himself in earnest to do good to souls: his salary was small (the great tithes being improper) so that had he not kept the Free-school and continued single he could scarce have subsisted. And yet, God owning his labours in the place he would not be persuaded to leave it, though solicited with a promise of greater preferment. In the time of the Civil war he was often accused, cursed [what is the nature of this cursing, and how is it administered—in the Church with bell, book, and candle, or how else—for I imagine 'tis done there, in some way?] threatened with death [and no wonder, if the wicked heard him publicly cursed!] many times plundered, and five times imprisoned.

He constantly preached twice on the Lord's day, and kept Lectures abroad, besides his expositions of Scripture, catechizing and private admonition, &c. He was a very hard student, a considerable scholar [having published a number of works] a well furnished divine: a man of a public spirit, intent on diffusing knowledge. He gave many valuable books to the Library at Birmingham, and persuaded his brethren to do the like. And when he had prevailed with his parish to build a public library, he gave his own study to it in his life time.

He was of a free and liberal heart—and, when outward comforts failed, he lived by faith. In his last illness his stock [of money] was

reduced to six-pence : but he was easy, and said it was enough : and it proved so with Providential additions. For before it was gone, several sealed papers of money were sent to him by unknown friends [who perhaps had heard him so heartily cursed by their neighbours] to supply his occasions.

He was of a holy and unblamable life, very humble and easy of access. His doors and ears were open to the poorest : and the meanest inhabitant of the parish should as soon have his request granted (if in his power) as the greatest. He was a great lover of peace, *but would in no case part with purity to purchase it.* He was a plain but fervent and profitable preacher, and he taught by his life as well as by his doctrine.

He was a man of a very lively and active spirit, never cast down with discouragements. And though he was often menaced and imprisoned by soldiers, and pestered with sectaries of all sorts, and at last ejected and silenced, he was still the same—as ready for his duty as ever, when opportunity offered. In a word, he was profitable in his life and peaceful in his death. When he was near his end he thus expressed himself, ‘ I am now going where I shall have rest from sin and Satan, from all fear, weariness and watching ; and from all the evils and errors of a wicked world.—Even so, Lord Jesus ! For I long for thy coming.’ And when the pangs of death were upon him he spake thus, ‘ All the joys of life are nothing—nothing to the joys I have in Jesus Christ.’ He died April 13th, 1665.” *Calamy*, ii, 765.

“ Mr. *Noah Ward* (ejected at Osgarby) used to say that there were two sorts of professors he liked not ; those that were all for heaven and nothing for the earth [devout but useless] and those that were all for earth and nothing for heaven. The one makes himself all spirit, the other all body : whereas man is a compound of both, and Christianity divides our care between them, with a due preference to the more excellent part.” There is much of good sense in this observation !

‘ God ’ said this good man on his deathbed ‘ will redeem my soul from the power of the grave, for he shall receive me.’ Ps. xlix, 15.”

ART. III.—*Some remarks on the character and writings of Jacob Boehmen.*

Jacob Boehmen was the son of poor but sober and honest parents, born 1575 at Old Siedenburg, Upper Lusatia. He died of a fever at Gorlitz, in 1624. In his youth he had an illusion put upon him, so complete that he appears always to have thought it real. In the heat of midday, retiring from his playfellows to a little stony crag just by, called the Landscrown, where the natural situation of the rock had made a seeming inclosure of some part of the mountain, finding an entrance he went in and saw there a large wooden vessel full of money ; at which sight being in a sudden astonishment he in haste retired, not moving his hand to it, and came and related his fortune to the rest of

the boys; who coming with him sought often and with much diligence an entrance but could not find any. But some years after, a foreign artist skilled in finding out magical treasures took it away, and thereby much enriched himself, yet perished by an infamous death; that treasure being lodged there and covered with a curse to him that should find and take it away. We shall see reason presently to attribute much of this account to imagination, yet without impeaching the honesty of the narrator.

When he had been some time an apprentice, he was made serious and devout through an interview with a stranger, who came to the shop where he was left alone,* and behaving like a prophet with a message from God, told him he was *little* but should be great and become another man; such an one as at whom the world should wonder. He had the same experiences with some others who have been celebrated for their piety, of being 'surrounded with Divine light'—'standing in the highest contemplation and kingdom of joys'—and having 'revelations' For instance, about the year 1600, going abroad into the fields, to a green before Ney's-gate at Gorlitz, he there sat down and, viewing the herbs and grass of the fields, in his inward light he saw into their essences, uses and properties; which were discovered to him by their lineaments, figures, and *signatures*. In like manner he beheld (he says) the whole creation; and from that fountain of revelation he afterwards wrote his book *De signaturâ rerum*.

It appears to me, that it is not so much what passes, early in life, in the minds of eminent men, as *the use they afterwards make of it*—the *fruit* of these first buddings of a highly spiritual temperament, that should interest society about them. George Fox, among his other inward exercises, was tried with something of the kind above-mentioned, and was at a stand in his mind *whether he should practise physic for the good of mankind*, seeing the nature and virtues of the creatures were so opened to him by the Lord: See his Journal, p-16, Edit. 1765. Happily, instead of writing mystical treatises on the Elements, and Theosophy, he was led to engage in earnest in the more arduous work of exposing the fallacies of a corrupt priesthood, and furthering the English reformation.

In the unfolding of these mysteries before his understanding, Boehmen says he had a great measure of joy: yet he returned home and took care of his family, and lived in great peace and silence, scarce intimating to any those wonderful things that had befallen him till, in the year 1610, being again taken into this light, *lest the mystery revealed to him should pass through him as a stream*, and rather for a memorial than intending publication, he wrote his first book, called 'Aurora,' or the morning redness.

This book became known, was copied out and dispersed, and gave offence. He was persecuted by the Superintendent Gregory Richter, who preached against him, treated him with much asperity and set the Senate upon him. Yet the book was carried to Amsterdam and there printed: some persons of quality taking his part thus far.

* He appears to have been a shoemaker: Mosheim calls him Sutor Gorlicensis.

The Superintendent having cursed a poor baker, who had paid him a debt of a dollar [perhaps for tithes or offerings] *without interest*, Jacob relieved the man from his melancholy; no doubt by letting him into the secret of the nature of the spiritual power of his persecutor. After this, Richter could not rest till he procured Boehmen's banishment, which however lasted but a night, the Senate recalling him the next day. But finding still no rest from the Superintendent's enmity, he was prevailed upon to leave the place.

Being cited to Dresden, to appear before the Elector of Saxony upon the subject of his opinions, he was examined by half a dozen D. Ds, and two professors of Mathematics—to whom he himself afterwards put questions in his turn. The Elector seems to have been much better satisfied with him than were these gentlemen (who could not comprehend his *depths*) and he was courteously dismissed. I conclude they had little or no recourse to *Scripture* in the argument.

Upon the command of the Senate of Gorlitz he had refrained from writing for seven years: at the end of which period he resumed the pen, and seems to have been well satisfied with his own lucubrations. 'Art (he says) has not wrote here, neither was there *time* to consider how to set it punctually down, according to the right literal understanding, but all was ordered according to the directions of the Spirit, *which often went in haste*: so that in many words letters may be wanting, and often a capital letter for a word—so that the penman's hand, by reason that he was not accustomed to it, did often shake. And though I *could* have written in a more accurate, fair, and plain manner, yet the reason [of my negligence] was this—that the *burning fire* often forced forward with speed, and the hand and pen must hasten directly after it: *for it comes and goes as a sudden shower.*' This is not to 'try the spirits,' but to take whatever comes for the true inspiration.

It was well for Jacob Boehmen that his affections were not seduced to evil whilst his understanding was occupied and bewildered, by this influence 'from ou high;' as he considered it. We read of *spiritual wickedness*, in these high places with which he delighted to be conversant. Eph. vi, 12. The following is extracted in justice to him on the point of feeling. 'I sought only after the heart of Jesus Christ, that I might hide myself therein from the wrathful anger of God and the violent assaults of the devil. And I besought the Lord earnestly for his Holy Spirit and his grace, that he would please to bless and guide me in him, and take that away which turned me from him; and I resigned myself wholly to him, that I might not live to my own will but to his, and that he only might lead and direct me, to the end I might be his child in his son Jesus.'

Here is again something less sound; but it relates to the understanding only. 'I can write nothing of myself, but only that which the Lord vouchsafes to *know in me*, according to the measure himself manifests in me.' This is, to confound the Holy Spirit himself with the believer, whom he enlightens and enables to understand and know the truth.

It was not unnatural that the Court of Rome should enquire after such a character—and perhaps the visiter next to be introduced came

from the Inquisition: 'Sitting by himself in his house, a man knocked at his door: to which repairing, a person of mean stature, of a sharp and stern look, saluted him courteously, congratulating him on that great and wonderful knowledge he had received; and humbly let him know he had heard he was blest with a singular spirit, the like to which had not lately appeared among the children of men.' Of this influence the stranger would, it seems, have willingly partaken, and a present of money was hinted, in return. Boehmen, thanking him, replied very modestly as to his gifts and parts, but denied positively the fact of his having enjoyed the society of a familiar spirit. 'But, says he, if there be in you that desire of obtaining the spirit of God, you must, as I have done, enter into earnest repentance; and pray the Father (from whom all good gifts proceed) and he will give it—and it will lead you into all truth.'

The visiter, still unsatisfied, became uncivilly importunate, and began with words of magic incantation to force the supposed familiar spirit from Boehmen.—At which boldness and folly being not a little moved in spirit, he took him by the right hand, and looking him sternly in the face, intended an imprecation to his perverse soul [the curse of Superintendent Richter it may be, or such another]. At which the Exorcist, trembling and amazed, asked forgiveness. Whereupon Jacob Boehmen remitted his zeal, dehorting him earnestly from *that Simonian and diabolical practice*—and permitted him, in hope of his future amendment, to depart in peace!

His writings came to be read in Russia, Sweden, Poland, Denmark, the Netherlands, England, Germany, France, Spain, Italy, and even in Rome itself.—'Nay many,' says his biographer, 'in their hearts infidels to all religion, catching only at the bait of his mysterious philosophy, were drawn to the true faith and Church of God.' It is possible that he may have produced some effect in this way. For he takes the great truths of the Christian religion (which in the New Testament are often illustrated by comparisons with outward and sensible objects) and mixes them up with the chymistry and philosophy of his age. Thus some, who would not have read a page in the Bible, by perusing and studying his strange mixed accounts of things, may have been led to compare them with the Scriptures, from which all that is valuable in them came, and may then have become decent members of their National Church: and more, that were not so disposed, *concealed Christians*. And after all, such is the weakness and perverseness of our nature in these things, many who were already sincere believers in Christ may have been taken with Boehmen, merely because he keeps them always learning, without ever bringing them to the full knowledge of the meaning even of those books of his, which they so delight to peruse. *Omne ignotum pro magifico habetur!*

William Law, a person of great repute at one time among pious members of the Church of England, was his admirer. He says of him that he was 'so merely an instrument of Divine direction, as to have no ability to think, speak, or write any thing but what sprang up in him, or came upon him, as independently of himself as a shower

of rain falls here or there, independently of the place where it falls.' Boehmen's Works in English, vol. 1, vi.

The independence of the shower with regard to the place it falls on is a pretty good figure : but what if there be nothing growing there to be watered—or nothing sown ? The place will be wetted and will dry again, and the effect will pass away. Again, admitting the entire passiveness of Boehmen's spirit in these reveries, what does it prove ? That his inspiration was the same with that of the Holy Apostles and Prophets, the penmen of the Scriptures ? By no means ! A thing may come into a man's mind altogether unsought for : his previous thoughts and the things around him may have had nothing to do in introducing it. He may not be able even to trace in it any connexion with his former knowledge. In this case, there is ground to suppose that it may be *the suggestion of another spirit*. But is that spirit, merely from the abrupt and unconnected manner of the communication, to be concluded to be the Holy Ghost ? Are there no other spirits that are permitted to converse with us ? What says the Apostle John in Chap. iv, of his First Epistle ? ' Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world.' These were, then, the spirits of prophets (preachers and teachers) then living—not the prophets themselves in person. And he gives believers a rule, whereby to know the spirit of Christ from the spirit of Antichrist (which might be in these prophets and proceed through them) propagating the false doctrine of the day, that Christ was not even then come in the flesh ; but that they were to look (as John the Baptist had hinted in his query) for another. And in this error the poor unbelieving Jews are found to continue to the present time.

Unless, then, we try the spirits, and submit every new thing of a religious nature that may at any time spring up in us, or come upon us, to the test of Scripture and Reason, we may be as easily and as completely misled by delusive spiritual communications—by the teachings of demons (misrendered in our Version 'doctrines of devils,' as if it were merely something *about* devils) as by the doctrine and authority of false teachers, using the common outward means of persuasion.

Let any one, whose mind is but moderately imbued with the doctrine of the New Testament, compare with that standard the following exhibition by Boehmen's pupil William Law : ' His writings begin where the Spirit of God began, in the first rise of nature and creature. They are led on by the Spirit of God, as it went on in the creation of angels and men, and all this material system of things. The all-creating spirit of God, which did and still does all in every birth and growth of life, opened its procedure in this chosen instrument, showing how all things came from a working will of the Holy Triune incomprehensible God, manifesting himself as father, son, and holy spirit through an outward perceptible working Triune power of fire, light, and spirit, both in the eternal heaven and in this temporal transitory state of material nature : showing from this Eternal manifestation of God in the unity and trinity of Heavenly fire, light, and spirit, how and what angels and men were in their creation, how they are in and from God,

his real offspring and born partakers of the Divine nature: how their life began in and from this Divine fire, which is the father of light, generating a birth of light in their souls, from both which proceeds the Holy Spirit or breath of Divine love in the Triune creature, as it does in the Triune creator.' Again, 'In his writings he has discovered such a ground and such principles as reach into the deepest mysteries of nature, and lead to the attaining of the highest powerful natural wisdom, such as was among the philosophers, Hermes Trismegistus, Zoroaster, Pythagoras, Plato and other deep men both antient and modern, conversant in the mysteries of nature.—These principles lead to the attaining such wisdom as was taught in Egypt, in all which learning Moses had skill—to the wisdom which was taught in Babylon, among the Chaldeans, Astrologians, and wise men or Magi among whom Daniel was educated. [Very extraordinary—to send Christians to such persons and places for their learning!—And who put Daniel to it but his captors!]'—The ground and principles in his writings lead to the attaining the wisdom of the East, which Solomon had and wrote in his proverbs, and in a book (*which has not yet been extant with us, but was reported to have been in the East*) wherein he wrote of all plants from the cedar to the moss that grows upon the wall, and of all living creaturs.—But enough of this—I need not proceed to quote Law further, *showing* how this 'Ground' discovers not only the deepest mysteries of nature, but *Divine wisdom, Theosophy* (Jacob is styled the Teutonic Theosopher) the wisdom of Faith, which is the substance of things hoped for, the evidence of things not seen with the outward eyes,—with much more of this sort: as if this heap of mystery had indeed any connexion with the religion of the New Testament.

Not to impute to Boehmen (who was a man of evident piety) any evil intention in his occult science, his Editor may be said to prove sufficiently that he is one of those, at least, who darken counsel by words without knowledge: and a spirit which, tried by the test of the Sacred Records, must necessarily be rejected *as a teacher*, all his pretensions to Divine inspiration and *Theosophy* notwithstanding.

I agree with Mosheim in his opinion of Boehmen's writings; and think that *curiosity* may have brought to him most of his followers. And though *his* doctrine be now quite antiquated, the same curiosity and desire of prying into hidden things in the spiritual world may now, in too many, require the same exposure and correction by an appeal to Reason and Holy Writ. *Ed.*

ART. IV.—*Controversy on Tithes: Publication of J. S. Fry.*

My Friend Joseph Storrs Fry, of Redland near Bristol, has published his third piece in a controversy on Tithes, on which I have already bestowed a few pages: See Nos. XIII, Art. 1, and XVI, Art. 2. The present is a pamphlet of 39 pages 12mo. and is entitled 'Strictures on Professor Lee's Second Letter on the subject of Tithes.' It treats chiefly of the pretended title to tithes, derived from grants of King Ethelwulph and others, and of the ancient fourfold (and after-

wards threefold) application of the benefactions to the Clergy and religious foundations, under this name. There appears no occasion for me to interpose further in the dispute as now prolonged: and I conclude each of the disputants will be willing to consider himself released, the arguments being pretty fully exhausted. *Ed.*

ART. V.—*Old Acts of Parliament for punishing Vagrants.*

27th Hen. VIII, Chap. 25. A valiant beggar and sturdy vagabond shall at the first time *be whipped*, and sent to the place where he was born, or last dwelled by the space of three years, there to get his living: and if he continue his roguish life, *he shall have the upper part of the gristle of his right ear cut off*. And if after that he be taken wandering in idleness, or doth not apply his labour, or is not in service with any master, *he shall be adjudged and executed as a felon*. Repealed by 1st Edwd. VI, Chap. 3, which enacts—If any person shall bring to two Justices of Peace any runnagate servant, or any other which liveth idle and loitering *by the space of three days*, the said Justices shall cause the said idle and loitering Servant or Vagabond *to be marked with an hot iron on the breast with the mark of V, and adjudge him to be Slave* to the same person that brought or presented him, *to have to him, his Executors or Assigns*, for two years after; who shall take the said Slave and give him bread, water or small drink, and refuse meat, and cause him to work by *beating, chaining, or otherwise*, in such work or labour as he shall put him unto, be it never so vile. And if such Slave absent himself from his said master within the said term of two years, by the space of fourteen days, then he shall be adjudged by two Justices of the peace *to be marked in the forehead, or on the ball of the cheek, with a hot iron, with the sign of an S*, and further shall be adjudged to be Slave to his said master for ever. And if the said Slave shall run away a second time, he shall be adjudged a felon. Repealed by

14th Eliz. Chap. 5, which enjoins grievous whipping and boring through the gristle of the right ear with a hot iron of the compass of an inch,* &c. &c.

In 39 Eliz. Chap. 4. See a comprehensive description of such as shall be deemed Rogues and Vagabonds. The punishment for every person apprehended under this designation by this act is—that such persons shall by the proper officers, under the assistance of the *Minister* and other parishoners, be stripped naked from the middle upward, and *shall be openly whipped until his or HER body be bloody!* and afterwards transferred from parish to parish with a certificate of such punishment until reaching his or her own parish.—Confirmed by 43 Eliz.

These Acts of Parliament are noticed here, in reference to several cases of the tyrannical application of their provisions to honest people of competent estate, found from home preaching the gospel; for which see the ‘Chronological Summary.’ The state of things in those ages might seem to call for something like the exercise of a Military discipline on vagrants: who if flogged *now* must be flogged *at school*, and in time for the *preventive* effect of discipline upon them. *Ed.*

ART. VI.—*Remarks on Scripture passages: Continued.*

We hear now and then in Friends’ preaching of the ‘wisdom that is profitable to direct’—to-wit the mind and spirit of man, in the things that concern his peace. The same phrase has got into our writings, and I have lately met with it in those of our Fellow Christians also.

* The gaoling, boring through the ear, and death were remitted by an Act 35 Eliz. Chap. 7—With what wonderful gradations of politic caution did mercy unfold her blessings in those days! Not ‘dropping as the gentle rain’ from Heaven, but most parsimoniously doled out by the grudging hand of Power!

It is proper we should be aware that the *text*, here, does not rise nearly to the height of the application. Eccl. x, 10. 'If the iron be blunt and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct'—to-wit the blow, in using it upon the timber. The allusion is merely to *mechanical skill*; which is acquired by practice in this case, to a degree that I have often admired in beholding the effect.

On this, however, though there be really no divinity in it, we may *moralize* thus: An experienced elder, having occasion to reprove, will know how to time and how to apply his remonstrance; so that it shall not fall, like the blunt axe ill aimed, on the wrong part of the hearer's affections; and thus, instead of separating between the precious and the vile (as between butt and timber) only serve to make an ugly breach wider!

Sam. i, 21. We have sometimes heard the state of the rebellious and impenitent compared to the 'mountains of Gilboa on which there *was* neither rain nor dew nor fields of offering:'—not to let down the effect of a solemn caution, let me here hint that it should be said (at least) 'on which there was *to be* neither rain, &c.' The passage contains a poetical figure of lamentation (or, if we will have it so, of imprecation) and the utterance of it by David in no wise affected the state of that district: of this we need not doubt at all.

Eccl. xi, 3. 'As the tree falls, so it lies, and as death leaves, so judgment finds us.' Take care reader! This is not the text, but only a paraphrase, which formerly was in use in place of it. The *text* is thus: 'If the tree fall towards the south or towards the north, in the place where the tree falleth, there it shall be.'

Ps. cxxi, 4. 'Behold he that keepeth Israel shall neither slumber nor sleep.'—The received version in Friends' testimonies has been on this wise, 'The shepherd of Israel, that sleepeth not *by day*, nor slumbereth *by night*:' which seems to have come from a mixture with Eccl. viii, 16, 'For also there is that neither day nor night doth sleep with his eyes.' One does not perceive how the sense can be improved by such additions.

Matt. xxv, 21. 'Enter thou into the joy of thy Lord'—to which it *was* notoriously common among us to add 'and into thy master's rest.' Which is a fair *paraphrase* enough—the word 'joy' relating (I believe) to nothing in the Lord's *affections*, but to an apartment in his house, where he both *rested* himself and entertained his distinguished friends.

Heb. xii, 17. 'For he found no place of repentance, though he sought it carefully with tears.' The *place of repentance*, note, here intended, was to be in the mind of Isaac, with reference to his purpose concerning Esau—not in the mind of Esau, with reference to his own Eternal state.

2 Peter, i, 19. 'We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.'

This has clearly reference to the prophecies respecting Christ, his offices, &c. contained in the Old Testament, at that time in possession (exclusively) of the Jewish nation. To make it signify the internal

word or power revealed in the heart, is to confound the light shining in the dark place with the day star itself; which ushers in the morning of the Gospel. 'That was the true light which lighteth every man that cometh into the world' John, i, 9. And it is the same light essentially (but not in the Apostle's figure above quoted) which shines in its measure through the prophets also; seeing, Whatsoever doth make manifest [to man his condition and duty] is light [to him] Eph. v, 13.

The following (sometimes quoted in preaching) are mistakes and redundancies, which may be caught by imitation of others: and on which the Reader may see the texts for himself. What I say unto *one* I say unto all, Watch. The blessing of the Lord, which maketh *truly* rich. What thou findest to do do with *all* thy might. Lay aside every weight and *every* burthen, and the sin, &c. *Morning light and evening song. Strength in weakness, riches in poverty, and a present help in every needful time. A Saviour or I die, a redeemer or I perish for ever.* That make glad the *whole* city of God—Rivers of pleasure for evermore. (Ps. xvi, 11 and xxxvi, 8 mixed) As Iron sharpeneth iron so doth the countenance of a man his friend. Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive, &c. 'Our Zion'—it is clear there cannot be two *Zions*. The Christian life is a continual warfare:—this is *comment* only. *Ed.*

ART. VII.—THE TRIP TO SEA. Written at Folkstone, 1810.

The Argument: A Marine Prospect, after the clearing up of the weather: Departure in a sailing boat with my family, and description of the crew: View of a shoal of Porpoises: Appearance of the coast from Dorset to Dungeness: Lighthouses, and the inventor of the lamps used in them: The Sussex hills and French coast: A fresh breeze and swell: Sea sickness and return to port: Conclusion.

The Sun was on his westward road
Some five hours gone, the green sea flow'd
Serene, the roar and tumult past
Of many a wet and squally blast:
Now summer clouds tript lightly by,
Their loose trains sweeping the blue sky,
While fast, beneath, on the breezy tide,
Their pearl and purple shadows glide,
That sooth, like dreams, the mighty breast
Of Ocean sinking down to rest!
And here and there, in canvass dight,
A far gone vessel glow'd with light,
And passing gallant on her way,
'Embark and follow' seem'd to say.

Ballast with sail and oars on board,
Our skiff in order, we unmoor'd,
Bound, not for Afric or Peru,
But half way to a coast in view!
Pleasure our purpos'd gain—for freight
We ventur'd more than my estate,
Since, one and all, my family
Now claim'd the promised *trip to sea*.

This was no time for youth t' essay
His powers, or wanton skill to play:

No Landsman trusted, now, for guide
 Our crew of three were sailors tried;
 A grave commander had the word,
 His mates in steady silence heard.

The rudder hung, they hoist the sail
 And bring it stiffly to the gale.
 The gale! Forgive the erring muse,
 'Tis not in gales that poets use
 (Save thee, lost Falconer!) the seas
 To prove—and now the rhyme says 'breeze.'
 It fills, the moving boat shoots clear
 Of Folkstone's rocks and rising pier.

Intent on scenes untried before
 With course direct we quit the shore,
 While, to the little one's surprise,
 The deep's huge monsters meet our eyes.
 A Porpesse* his huge bulk uprear'd,
 Wheel'd on the wave, and disappear'd.
 Following, a second did the same,
 A third, and yet another, came,
 'Till scarce a three oars' stretch, between
 Our vessel and the shoal, is seen:
 And while, t' amuse my listening tribe,
 His form and habits I describe,
 A question comes, most natural,
 'Could not those monsters eat us all?'

The lessening harbour and the town
 By distance, soon, are melted down.
 Rocks, vessels, houses, known no more,
 Merge fast into the mass of shore:
 E'en hills, that we have climb'd with pain,
 Shew like small hummocks on a plain,
 While, as each way our views expand,
 New objects grace the sinking land.
 Eastward, white cliffs in sinuous line
 Spotted with many a greensward shine,
 And, where yon castle crowns their brow,
 See skulking *Dover* peep below!
 Northwest lies *Sandgate*, in the breeze,
 Yet westward *Hythe*, embower'd in trees,
 Around whose bay the green land lowers
 Thick studded with defensive towers.†
 West, stretching far into the waves,
 The low-laid *Ness* their fury braves,
 Whence nightly in each seaman's view,
 Gleams a bright star, conductor true!

Let all who plough the midnight sea,
 Render due praise, †† Argand! to thee,
 Who first enshrined the tender flame
 In cristal tower, and made the tame

* *Porcupiscis*, or pig-fish, seems to have been the idea intended in this name.

† The Martello towers, of which the Kentish men have a saying that they cost the country a shilling a brick!

†† The ingenious inventor of the lamps that bear his name (and which are used in our light-houses) with whom the author was acquainted about the year 1786. He was a Citizen of Geneva, and died abroad: but imperfectly rewarded by the British public for one of the most successful modern applications of Philosophy to the Arts.

Obsequious air, enamour'd still
 Of its fair partner, not at will
 With rude approach, now swift now slow,
 But in just measures from below
 To clasp the radiant circle flow.
 This placed, with distance due between,
 Before the polish'd concave skreen,
 Diffuses thick the truant rays
 That, caught ere they escape the blaze,
 Fill the broad mirror with their light,
 And form the orb serene and bright
 That crowns each seaward pillars' height. }

But see, in air's blue tint nigh lost,
 How distant flies yon bolder coast!
 'Twas there our second Harold fell
 Fighting, the Norman to repel:
 An host of friends, a host of foes
 Went with him to the tomb's repose!
 To South we nought for haze descri; ;
 There hostile shores well guarded lie.
 Would, they once more to smile were seen,
 Not war's dread gloom, but peace, between!—

An hour had pass'd, and we from shore
 A long league off, were making more,
 When from dense clouds a stronger breeze
 Impress'd new motion on the seas.
 Darkling, from far we saw it sweep
 The ruffled bosom of the deep,
 Each wave, as o'er its back we pass'd
 Heaving still higher than the last.
 Not such the change our spirits proved;
 By new sensations strangely moved,
 Our chat subsides, each face grows pale,
 Nor fear, nor danger forms our ail,
 But, nature whispering strong distaste,
 Kerchief and mop come forth in haste.
 And, pleasure's glass well nigh run out,
 The wish prevails to tack about!

We tack, the full sail draws the wind,
 The wat'ry waste slips fast behind,
 While, dashing with uplifted prow
 Each meeting swell, right home we go.
 The rudder now (the ship's best friend)
 Our vessel to the mark must send;
 And look! what way the helmsman steers,
 True to its guiding force she veers!

'Tis thus when youth's gay dreams have fled,
 By Wisdom's precepts safely led,
 The soul o'er passion's billows rides,
 Uses life's winds and stems its tides,
 Turns to her port, the voyage o'er,
 And steps (as we) content on shore!

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ART. I.—*On Temperance and Temperance Societies.*

Continued from p. 33.

It was proposed, in the former part of this argument, to draw the line between Intemperance and Abstinence, between the practice of the sensualist and that of the ascetic; and to shew in so doing, in what a right practice consists. We digressed a little from the subject, viewed in this light, for the sake of an imagined antediluvian sedateness and sobriety, contributing to long life; and the position was hazarded, that the abode of man on earth is now, rightly, made shorter by the circumstances of his existence—his spirit having become more active, and the purposes of life lying, in respect of time, in a smaller compass. It was asserted too, that moral stimulants are as well to be dreaded here as the physical, if we would maintain an equable circulation of the fluids and sound health.—And it might not be found difficult in this place, were the theme of that extent, to prove that *these* work the most extensive mischief in the finest of human frames—the sensitive, the capable, the susceptible. The heights and depths of life—an overweening youthful confidence and the acute feelings consequent on blasted hope, are but too little regarded when we reckon up the causes of disease and death. We censure and avoid the drunkard, but do we not shun also the broken in spirit?—Do we enter enough into the sorrows of the unfortunate (as they are lightly termed while we mention their case) do we attend enough to the preventive means applicable to their cure and rescue—preventive, if put in use before the cruel malady of the spirit has drawn on intemperance, or in other not less effectual

ways undermined the pillars of the fabric? O that Charity, the disposition which suffereth long and is kind, which seeketh not its own, but believeth, hopeth, endureth all, were now as common as are pharisaical observances, and the determination to *force* a good practice upon others! But I dare not trust myself with the reflections that now arise—let us proceed.

GLUTTONY is the frequent concomitant of intemperate drinking. Each vice has its forms of disease and modes of torture, which it is not worth while to separate, while we follow the debauchee, the victim of these and other not to be named excesses, plunging from stage to stage through a life full of the evil consequences of *immoderate excitement*.

The vigour of youth in a good constitution is not easily subdued. The horse of courage endures for years the spur of the thoughtless rider, ere he sinks to a jade, and is consigned to meaner hands, for a further term to be spent in unmixed suffering. So it is with the unhappy man but recently enslaved to sensual habits! To day, he has expended a portion of the animal life which, moderately used, might have sufficed for two days: tomorrow, feeling head ache and languor, he will dissipate his uneasiness by a smaller dose of the drink; wasting thus a portion of the third day's strength. This practice he may continue for a longer or a shorter time, according to the original strength with which he has been endowed. But the day comes, at length, when it is no longer possible for him to shun the pursuing enemy; and disease with suffering—*positive* suffering, becomes his habitual state. The stomach, that organ on the daily labour of which the due discharge of the functions of the others so much depend, is permanently weakened; the food, no longer subdued by the digestive process, ferments and corrupts there, and throws poison instead of a wholesome chyle into the blood: and if dropsy and jaundice supervene not, a pitiable state of debility or the fiery torments of gout suffice, without the aid of Philip's hired monitor, to remind him day by day that he is mortal. How melancholy, how dejected, how *abject* in the one case; how testy, how precipitate, how furious when crossed in the other! His own family and nearest friends, terrified at his violence, worn out with his follies, or disgusted with his impurities, desert him—he dies (no matter now whether suddenly or by inches) forlorn and miserable.

Viewing this event of an intemperate life, and considering the difficulty of shunning examples of excess, of refusing invitations, and resisting allurements, would it not be better at once to resolve with Daniel, that we will touch none of the king's luxuries; and, by making known in all companies our principle of self-denial, cut the knot at once with a sensual world?

I am aware that a man may be placed, as the prophet Daniel then was, and the Apostle Paul afterwards, and as many others are now, in situations and circumstances in which it is highly expedient for them to 'keep under' the body with all its appetites, and that by the strictest regimen. Either some great and good end offers daily a

sufficient inducement, a motive worthy of being freed from the very touch of inferior considerations, or important business and the necessity of close thinking demand that the head be preserved in a state of more than ordinary clearness. Again, to some, the commencement of weakness, arising from ill habits now abandoned, serves as a beacon to shew that the vessel must now be kept well off shore, to evade shipwreck. But, to apply the argument to the case of common life, to the man engaged in labour or thought in the ordinary way, and of the common standard, having also the common measure of bodily health to draw upon, is it expedient for *him* to take on him vows of abstinence, and inflict penalties on himself if he break them?

Let it be considered as we go on that although, for the present, the condition be that he *may* do this, the time will soon come, should temperance societies become universal, when he *must* do it. Let but a majority of the people in a certain neighbourhood be once firmly bound to the rule of water-drinking (for in this the practice ends) they who would willingly use beer or wine, will now do it under some difficulty; while more and more, by the force of example come to refrain. But let it come to a very great, an overwhelming weight of numbers, no *sober* man will dare it: and the *sot* will now have to himself the christian privilege, of temperance in the use of every creature of God, without the power to avail himself of it! Or, the few who dare to dissent, will be stigmatized, morally persecuted, driven from society—and this for no immoral or unjust thing whatsoever.

Such doings, of such a confederacy, may consist with Popish or Mahometan policy, but from Christian simplicity and sincerity they are remote enough. For what is more likely to promote superstition and intolerance, and to bring back the evils of an Antichristian rule among us, than a system of prohibitions and dispensations, affecting the every-day concerns of our lives? Fermented liquors are to be put down, *as to their use by the common people*—the rich, the luxurious (if they can get the physician to prescribe them for their health) and the adepts in the *Rosicrusian mysteries*, may continue the use (paying their dues to those entrusted with the secret) and laugh at the vulgar who abstain perforce! Other prohibitions and other dispensations will follow; and we may see, in due time, as many saints in our Calendar, and as many idle days under pretence of religion in our year, as in those bright times antecedent to the Reformation, in which the New Testament was locked up in Greek, and he who could read it passed for a Conjuror!

It seems to me that the adherents of the Romish hierarchy could not now hope for a better occasion of restoring vows and religious orders—“Black, white and grey, with all their trumpery”—than this tendency, in persons professing the religion of Christ, to deprive themselves, by gratuitous obligations, *not to touch—not to taste—not to handle*—of the liberty they have in the Gospel. The command of the drink of the people will soon bring on that of their *meat* also. And along with general dispensations to get drunk on pilgrimages (in a neighbour

island notorious enough) we may see, once more, the liberty bought with money of the priest, to eat veal *as fish*, when he has once said the words over it, as it goes down to the fire! Our *clothes* will follow next in the train of regulations (I perceive already a strong tendency in some, to drive the quaker back to his full antique costume) and the *habits* once prepared, the distribution into *orders* (if not into caste also) will become an easy matter.

Much may be said, and said with much reason too, in vindication of those who from education and habit, (or say, from a measure of conscientious belief, however acquired) abstain from things which others consider lawful and use with a good conscience. But the present is quite another case: it is a proposal to abstain, where education and habit have taught us to use and enjoy—and this, if we have been sober persons, hitherto with a good conscience, and without having in any measure, cognizable by the church, abused our Gospel freedom.

‘But, (reply the advocates of this system) we mean only *spirituous liquors*—and this for the sake of your bodily health and your soul’s welfare.’ As for the latter I suppose it cannot be left safer than in the Redeemer’s own keeping (2 Tim. i, 12.)—For my bodily health, I am well aware that it is preserved by temperance, and hurt by all excess. But what right, I ask, have these persons to *force* me to consult even my bodily welfare by observances in diet—since, to force I have shown it will come. I believe that spirituous liquors have been greatly abused: so much so, that, in the present state of society, it is well worth the pains of the sober to discourage their general consumption. But I also believe, that many have used this part of the Creator’s gifts, in a way to cause no such reproach in their own bosoms, or among their neighbours, as to call for this public remedy on their account. The discouragement to the use, arising out of combinations which include a great majority of sober persons, (and such *they* will tell us they are) will not stop at spirits, but will extend itself to wine, to beer, to cider, to tea—to what drink not, when captious and unreasonable men have begun to proscribe its use? And proscribe they will, and put it down too if they choose, by the force of numbers in the way I have mentioned.

It is even dreadful to contemplate the ultimate effect of such confederacies, carried on in an unchristian spirit, by mere force and prevalence of example without rule or reason, to give law to society on the subject. They may proceed to the entire extinction of certain branches of our trade, manufacture and commerce; the little required for the purposes of medicine only, excepted. They may be followed, and most probably will be, by a revulsion in the public opinion and will, *which shall proclaim and sanction excess*. Let him who doubts this refer to the change of manners, in the people of this island, which immediately followed the restoration of King Charles, after the long reign of forced sobriety in the Commonwealth. In what a situation, we, who desire only sobriety and the peaceable enjoyment of our practice in it, may then be placed, let the wise in heart, and they who can see the future from the present, judge!

Christianity proposes as its ultimate end, and exhibits as its main tendency, the direct and positive good of all men. A right use of the good things of this life, (or temperance, which is one of the leading precepts of the gospel) manifestly promotes this, and tends to peace on earth, and the glory of God. The tendency of these non-use associations (should they become general) is, in the first place, the destruction of the occupations and living of many members of civil society, to whom (let it be noted) no compensation is offered, no alternative held out. In the next place, discontent on the part of these and the consumers of their articles, dissensions, "swellings, tumults"—probably some attempts at revenge on the promoters of the new doctrine, to the disturbance of the peace and destruction of persons and property—after which must come (lastly) legal punishments, and the misery of thousands whom we had not the patience rightly to reclaim.

(To be concluded in a future number.)

ART. II.—*Derivations and meanings of words.*

(Continued from page 44.)

Colours and dress. "All colours in all languages must have their denomination from some common object, or *from some circumstances which produce those colours.*" *Tooke.*

Not to notice all that might be cited of the former description, let us first go through *the prism*, in which are several that claim the more remote and curious derivation.

Violet: Indigo: named from the substances that afford them; the violet is made into a colour for the use of the Chemist, as a test: though not employed in dyeing.

Blue. This is a true English word: in the Saxon, *blæw*. It is derived, I apprehend, originally from the colour of the sky, when it is *blown* clear of clouds after rain. Bluff, as applied by voyagers, is the same word in effect—a distant hill or promontory, so named from its blue colour through the air tint. What else can our poets mean by 'the blea?'

Green: groen, Dutch, is clearly the *grown* colour: that which appears on the fields, the trees, and on all (the flowers excepted) that is growing around us.

Yellow: giallo *Ital:* Geel, in Dutch, signifies to shine, and Johnson says, Scaliger derives the noun *gold* from *geel*. Thus yellow takes its denomination along with gold, from shining like flame. It is with us originally Saxon; *yealene*. *Tooke* says Geelyed, ge-æly, is the past participle of Ge-ælan, Saxon, accendere, Latin, to kindle or set in a blaze.—So the Latin *Flavus* or *flammeus* (yellow) is from phlegō, Greek, I burn, kindle or shine; which makes the noun *phlegma*, Latin, flamma, flame. *Epea.* ii. 166.

Orange. The origin of this name we need not dwell on: but it may not have occurred to every reader to learn, that the 'apples of gold'

of the ancients were mere oranges : and the 'gardens of the Hesperides' according to *Pliny*, a port and tract of country called *Lexos*, a little to the S W of *Sallee* in Africa, whither the Greeks traded for this and other fruits of that fine climate.

Red. A term of very uncertain origin : derived to us from the Saxon, spelt as it is. In German, *rot*, in Welsh, *rhud*. Madder is so noted for affording to dyers the finest red colour, that we might imagine the name to mean the colour of a *root*. There is also an old English word *roth** hasty, found in our present *wroth*, angry—the colour of this *passion* in the countenance being red. Again, the Greek for red, *eruthros* comes from *ereuthō* rubefacio, *I blush*. The reader may take his choice among these derivations.

White. We have now done with the prismatic colours, the due mixture of all of which produces *white*, the colour of the light of day. White is the Saxon *hwit*, the Dutch *wit* (Johnson) : but these tell us nothing about the origin of the name. *Tooke* says, it is *the past participle of a Gothic verb*, signifying to froth or foam : a sufficiently natural application.

The Latin nouns *vita* life, and *vitrum* glass, appear to contain our term *white*. The Romans had no notion of life beyond being in the light of day—the dead are in darkness : and glass was probably named *vitrum* from its transparency and refraction of the light. Again in their verb *vito*, I avoid, we find the colour with which we mark an object in order to be able to shun it in the dark—as is done commonly with scaffold poles and the like obstructions, in the streets of our cities and towns. *Vitium*, vice, may then mean *a thing to be avoided*.

Black is, again, Saxon : but the same language presents also *blec*, in English *bleak*, which Johnson says, means *pale*, I suppose because we turn pale with the cold. It is allied to *bleach* : and thus the same root is strangely made to stand for black and white, both ! I suppose that bleak weather is, in strict terms, weather with a *black* sky and a North-East wind : but the *snow* coming so frequently with it has somehow changed the meaning to white.

With regard to *black*, however, it is clearly the *block* colour, the colour of the *obstruction of light*. *Tooke* says, Black is *beloc*, Anglo-saxon, the regular past participle of *Belycan*, to shut. And black is without controversy the colour (since we must have it a colour in daylight also) which, returning none of the rays, resembles a body thus shut up from all access of light. Whether we call it accident, or suppose a better cause, bleached, bleak and black seem all reducible to one definition, to wit *the state of a body deprived of colour*. We have in Yorkshire the town of 'Black Barnsley'—but how came it thus denominated ? To be sure it is *black* enough with the smoke of its own coals : but the thing meant I believe was rather, that it is bleak, as standing very high and exposed ; or it is Bleach Barnsley, from the bleaching grounds of long time conspicuous about it.

* Rothwell (the name of a place near Leeds) may mean either a free spring, or a place near one where the grass comes early.

Grey. Placed next to black as coming of it: for it is derived from the Saxon *Gereynan*, to spot: white spotted with black—on which no remark is needed. See *Epea*: ii, 167.

Crimson. French, *Cramoisi*—that is *Craie-moisie*, the colour of *mouldy chalk*! Chalk and all calcareous stones are liable, in certain damp situations, to a mould (or *Byssus* as the Botanist, I believe would call it) of this colour: of which the wine-cellars in London afford specimens; some of them having crept upon the casks also.

Purple. *Purpura*, Latin: *pourpre*, French. The name was anciently applied to a shell fish from which the Tyrians got the colour, as well as to the colour itself. And this colour was either a full Scarlet, or much nearer to it than what we call purple now. The name therefore is probably a reduplication of the Greek *pur*, fire, the colour approaching to that of a glowing furnace. I am aware that the Greek for the name, *porphura*, varies a little in the spelling—but until some one can show me a different origin for this, I must retain what I have for the other.

Scarlet, Johnson says, is a colour compounded of red and yellow, derived from the Italian *scarlato*: but what does this word imply? Be not startled, reader, I mean not to bring in blood and wounds! The *Carnation*, a name which we retain only in the flower so called, was once I believe a term with the dyers, and was derived from *caro* Latin, raw flesh: and it is quite possible that this *scarlato* may have originated in the same way—but it is presumption enough in me to have made an Etymology for the French: so we must leave it where it is.

Brown, (to come now to something plainer) is the colour that is *burnt in*, when our sheets are by the careless laundress over-ironed (as a Yorkshirewoman would say) or hung too near the fire. ‘*Brand*, is the past participle of the verb, *To bren* or *to brin*:—brown means burned. It is that colour which things have that have been burned.—Hence also the Italians have their *bronzo*: English, bronze. So [in the Latin] Vossius derives *fuscus* (brown) from the Greek *phoskein*, to burn.’ *Epea*. ii, 166.

Smart. A commendatory term as generally employed, but which has a meaner origin than most people suspect; being neither more nor less than the past participle of the verb, *to smear*. For example, 1st, When a wound has been dressed, we say it smarts with pain; or, there is the smart of the operation to be endured: and why? Because it has been *smear'd* with the remedy. 2nd. When the head of a Greek waggon-comedian, or of a foot soldier of more modern time, had been well smeared with grease, and covered with meal, he was as *smart* as that sort of adorning could make him. But there are few of my readers who will have seen the corporal tied and powdered; for Trim has now learned better ways, and has his hair cut short and brushed clean: a manifest and commendable improvement of our own age, to which however we were driven by a scarcity threatening famine!

Tandry. (Conjectural) *trop doré*, French. *C'est trop doré*, said the ladies, when the cloth was quite hidden with the lace—and our tailors

(tailleurs, French, cutters-out, for they love not to be named from the *stitching*, any more than the 'sowter' who, in his company at least, is always the Cordwainer, Cordovannier, French from Cordova, the cradle of his art in Europe) our tailors, I say, catching the sound without the sense, and aided by the mantua-makers (French again, from *manteau*) appear to have brought it in 'tawdry.'

Johnson however says it is from Stawdry, Saint Audrey or Ethelred—as the things bought at Saint Ethelred's fair; for which he cites Henshaw and Skinner. But it brings to my mind (his two authorities notwithstanding) a certain derivation of King Pepin from the Greek *ōsper*, which none but scholars can relish: *ōsper*, eper, oper, diaper, napkin, nipkin, pipkin, pippinkin, King Pepin!

The word 'tawdry' however, without this prefix, is as old as Spenser, from whom Johnson quotes the example of 'tawdrie lace.' And from the Spectator, 'He rails from morning to night at essenced fops and tawdry courtiers.' Neither of which will bear out his first definition of the word in 'Merely shewy—splendid without cost': but they agree with his latter, 'Fine without grace, shewy without elegance'—which I believe to be the true meaning.

Fine: fin, fine, French, but note the French have not our use of the word as to dress. The phrases 'to dress fine,' 'finely dressed' though sometimes found in the mouths of the rich, are vulgarisms.

Johnson places, *thirteenth*, among his meanings for fine, 'Shewy, splendid'—and quotes Swift—'The satirical part of mankind will needs believe that it is not impossible to be *very fine and very dirty*.'

I would, however, advise *my* Friends to keep their simplicity and their neatness. I know that the progress of change, inevitable in things of this nature, will bring on varieties in *the way of shewing* such a taste: for which, when they appear, the unthinking and uncharitable will be ever ready to judge others *as* they would not themselves be judged. We are subject to no *Canon* in respect of dress—and it is happy for us that we have none, that of the New Testament (I ought to say) excepted: but it is sometimes easy to see, that the rule of Christian propriety is violated among us, both in habit and deportment. And how much more in the 'Christian world' at large! But to conclude, the very term

Dress is one which can scarcely find a place (when strictly examined) in *our* vocabulary. I believe it to have been the French *dorer* to gild, [to cover with lace] made into a substantive feminine, *doreesse*, now lost, but leaving behind it a pretty numerous family of *derivatives* in that language! *Ed*

ART. III.—*Anecdotes of Silenced Ministers*: CONTINUED.

"Ejected from St. Mary Magdalen, Milk Street, Thomas Vincent, M. A. born at Hertford, 1634. He was one of the few ministers who had the zeal and courage to abide in the City amidst all the fury of the pestilence, in 1665, and pursued his Ministerial work in that

needful but dangerous season with all diligence and intrepidity, both in public and in private.—In this case, *the Ministers that had been silenced three years before*, and had preached only privately and to small numbers, thought it their duty to give the best help they could to the many thousands that remained in the City. They stayed and preached to vast congregations; and the immediate view of death before them, made both preachers and hearers serious. He had been persuaded against the purpose he had formed of doing this; but calling his friends together and taking their advice, after a full statement of his motives he had their concurrence and prayers. [John x. 11–13.]

“He went out hereupon to his work with the greatest firmness and assiduity. He constantly preached every Lord’s day at some church: his subjects were the most moving and important, and his management of them most pathetic and searching. It was a general enquiry through the week where he was to preach; multitudes followed him wherever he went; and he preached not a sermon whereby there were not several awakened and (as far as men could judge) brought home to God. Besides this he without the least terror visited every one that sent for him, doing the best offices he could for them in their last extremities: being instant in season and out of season, to save them from death.

“His account of the plague in his treatise called ‘God’s terrible voice in the City’ is very affecting. He there tells us that it was in Holland in 1664, and the same year began in some remote parts of this land—though [in London] the weekly bills of mortality took notice but of three. In the beginning of May, 1665, nine died of it in the heart of the City and eight in the suburbs. The next week the Bill fell from nine to three—in the next mounted to fourteen [after which the weekly deaths were as follows, 17, 43, 112, 168, 267, 470, 725, 1089, 1843, 2010, 2817, 3880, 4237, 6102.] In September a decrease of the disorder was hoped for, but it was not yet come to its height! In the first week of September died 6988, then 6544, 7165 (which was the highest) and then, of the 130 parishes in and about the City, there were but four which were not infected: and in those, there were but few people that were not gone into the country.

“In the house where he lived there were eight in family—three men, three youths, an old woman and a maid. It was the latter end of September before any of *them* were seized.—The maid and two of the youths were seized in succession, and died about the third day: the master was taken sick and was full of spots, but recovered. In the fourth week of September died 5538: then weekly as follows, 4929, 4327, 2665, 1421, 1031, 1414, 1050, 652—and so lessened more and more to the end of the year,—the whole of the dead reckoned being 68,596.

“But God was pleased to take a particular care of this good man. He continued all the while in perfect health, and survived this sad providence and was useful by his unwearied labours to a numerous congregation till the year 1678. *Calamy*. Continuation 1727, vol. 1, p. 30.

“Essex: Ejected at Shalford near Braintree—*Mr. Giles Firmin.* He was a native of Suffolk, educated at Cambridge under the tuition of Dr. Hill. He at first applied himself to the study of physick, and practised it several years afterwards in New England, whither he retired with several pious persons, who in those days left their native country, that they might have the liberty of acting according to the light of their consciences. He was in New England at the time of those troubles which were created by the Antinomians, under the conduct of Mrs. Hutchinson, a particular account whereof is given by Mr. Weld, who was assistant to the famous Mr. Elliot in his Historical Narrative. He was at the Synod which was held by those churchmen upon that occasion, and afterwards wrote in defence of the ministers.

“Returning to England about the latter end of the Civil wars, he suffered shipwreck on the coast of Spain. At that very time, when he was in extreme danger of being drowned, a little child of his, about four years old, then with her mother and the rest of the family in New England, lay crying out by times all night, my father, my father, and could not be satisfied: which moved them to pray heartily for his safety. This passage being well attested is related because of its peculiarity.—Some time after he brought over his family and settled at Shalford or Shawford, where he was ordained by several ministers. There he continued a painful labourer in the work of the ministry, till he was turned out with others of his brethren. *After his ejection the church doors were shut for several weeks, nay months, and God had no public worship there.*—

“He practised physick, which procured him the protection of his neighbours, and popularity with the poor; was a man of a strong constitution, and lived in much health to above fourscore. He was a general scholar, eminent for his skill in the Oriental tongues, well read in the fathers, schoolmen, and Church history, and the controversies with Papists, Socinians, Arminians; and in particular in those between the Episcopal party and the Presbyterians, and Independents. His judgment was, that there ought to be more elders or Presbyters than one, in a church: which is what he attempts to prove in his book called ‘The question between the Conformists and Non-conformists truly stated’—by instancing in eight churches mentioned in Holy Scripture, wherein there were divers elders, viz: Jerusalem, Rome, Antioch, Corinth, Ephesus, Philippi, Colosse, and Thessalonica; besides those general texts that speak of many elders, Acts xiv. 23: Titus i, 5. He thought also that one of these elders was, in the Apostle’s time, primate or president among them *for order’s sake*—and this for life: and that from the abuse of this constitution came Prelacy, and at last the Pope.” *Calamy.*

The opinion of a man of so great capacity and experience as this appears to have been, and whose mind had been enlarged by other studies than those of the peculiar school of divinity in which he was educated, may deserve particular attention. I am decided in my own judgment, that the churches of Christ in this realm will never

advance much further in reformation, or become what they should be, without a restoration of the Presbytery. Yet am I, too, for a chief or moderator (whom we may consider as the Episcopus) 'for order's sake' in every church or assembly of any magnitude: having seen much of inconvenience, and even some degree of confusion, resulting at times from the want of a due acknowledgment, on the part of the rest, of the actual authority which God hath manifestly put by his gifts and graces upon individuals. One should be chosen, or accepted, on whom may devolve the *office and duties* of the *Episcopus* of the ancient churches, and to whom the rest may defer, at all times in respect of order, and at some in respect of rule also. 1830. *Ed.*

ART. IV.—*Reflections on public Psalmody.*

"How difficult it is to satisfy a *Choir of singers*: of how little use they are in general, and how dangerous at all times to the peace of the Church of Christ! There was here [at Dock in 1785] a *choir*, and there were some among them who understood music as well as most in the nation; and some who, taken individually, were both sensible and pious—but when once *merged* in the choir, they felt only for *its* honour, and became like to other men."

"These in their collective capacity wished to have a particular seat, with which the Trustees [of the new chapel] could not conveniently accommodate them, because of their engagements to other persons. When the singers found they could not have the places they wished, they came to a private resolution *not to sing in the chapel*. Of this resolution the preachers knew nothing. It was Mr. C's turn to preach—he gave out as usual the page and measure of the hymn. All was silent. He looked to see if the singers were in their place; and behold the choir was full, even unusually so! He, thinking that they could not find the page, or did not know the measure, gave out both again, and then looked them all full in the face: which they returned with great *steadiness* of countenance. He then raised the tune himself and the congregation continued the singing.—Afterwards he learned that as the Trustees would not indulge them with the places they wished, they were determined to avenge their quarrel on Almighty God.—He should have no praise from them, since *they* could not have the seats they wished.

"They continued this ungodly farce, hoping to reduce the trustees, preachers and society to the necessity of capitulating at discretion; but the beseiged, by appointing a man to be always present to raise the tunes, *cut off the whole choir at a stroke*. From this time the liveliness and piety of the singing were considerably improved: for now the congregation, instead of *listening to the warbling of the choir*,* all joined in the singing; and God had hearty praise from every mouth.

* Here we have amusement confessed to. *Ed.*

“Mr. C. has often witnessed similar disaffection in other places, and has frequently been heard to say, ‘Though I never had a personal quarrel with the singers in any place, yet I have never known one case, where there was a choir of singers, that they did not make disturbance in the societies. And it would be much better, in every case and in every respect, to employ a *Precentor*, or a person to raise the tunes, and then the congregation would learn to sing—the purpose of singing would be accomplished—every mouth would confess to God—and a horrible evil would be prevented—the bringing together into the house of God, and making *them* the almost only instruments of celebrating his praises, *such a company of gay, giddy and ungodly men and women* as are generally grouped in such choirs—for *voice and skill* must be had, let decency of behaviour and morality be where they will. Every thing must be sacrificed to a good voice, in order to make the choir complete and respectable.’ Many scandals [probably, as *Comper* says, through too great an intimacy between thorough-bass and treble] have been brought into the church of God by choirs and their accompaniments. Why do not the Methodist preachers lay this to heart?—

“Disturbances of this kind, which he has witnessed in all the large societies, have led him often seriously to question, *whether public singing made any essential part in the worship of God.*” *Dr. Adam Clarke’s Life*, vol. 1, p. 232.

I think my Readers of our own Society will respond here, with myself, *that under the New Covenant it certainly does not.* Christ and his disciples sang a hymn, as they went out to the Mount of Olives (Mat. xxvi, 30)—but it was a part of the Old Testament service of the Paschal supper. We have therefore, plainly, in public psalmody another point to add to those which Barclay enumerates, as capable of putting a stop, *by defect*, to God’s worship, as performed in this outward prescribed manner. “Take (says he) from the Lutherans or Episcopalians their Liturgy or Common-prayer book, and no service can be said. Remove from the Calvinists, Arminians, Socinians, Independents, or Anabaptists, the pulpit, the bible, and the hour glass, or make but such a noise as the voice of the preacher cannot be heard—and he must be dumb. For they all think it an heresy to wait to speak as the spirit of God giveth utterance; *and thus easily their whole worship may be marred.*” *Apology*, Prop. xi, Sect. 13.

Having been present once or twice at the worship of dissenting congregations throughout (though never at ‘Church’ so long) I may here add that, on the most deliberate consideration, I have not been able to bring my mind to the approval of any further public service, *FOR ALL, than the reading of Holy Scripture, the ministry of the word, and prayer.* What my Fellow-christians are free (and capable) to do at home, or in smaller circles, I wish not to hinder or judge them in. There may be something in Psalmody (now ready, it seems, to get a place among us) which edifies, *even after first impressions have gone off*—and it very probably does afford a means of uttering with acceptance *the devout feelings of the moment*—but such moments who can com-

mand? For myself I would much rather sing *at home*, because I felt tender, or thankful, or rejoiced, and could scarce forbear, than copy the voice of an actor or actress in a public exhibition! The latter, or the organ or other music, may be worth so much a time, for self-gratification—but what has this to do with God's pure worship and service? That which is put on, *in the affections*, in this way (the most specious pretext for the use) must needs be superficial; and very liable to fare as the seed that fell by the way side, which the fowls of the air devoured. Surely 'the ingrafted word,' Jam. i, 3. *which is able to save the soul*, is something deeper than this; and worth our enduring a little suffering, in silent self-examination, or under inelegant and unharmonious (so it be sound) preaching, through whatsoever instrument of the Lord's own choosing, to purchase! Let every man, then, 'be fully persuaded in his own mind,' as to that which he considers to belong to devotion, private or public—and let us maintain *our Testimony!* Ed.

ART. V.—*Julius Cæsar's account of the British isles, with remarks.*

To those who are not much read in the Classics, or who may not have seen it in any translation, the following account (translated by a young friend) of our native country from *Cæsar's Commentaries*, may prove not unacceptable; and the comparison interesting, of things as they now are with their state eighteen Centuries ago. I have added some remarks of my own. Ed.

"The interior of Britain is inhabited by a people whom tradition (as they report) asserts to have sprung up within the island. The sea coast is possessed by others, who passed over from Belgium for purposes of pillage and invasion; all which tribes retain nearly the same appellations as those have, which they quitted to seek these shores. On their arrival they engaged in war, formed settlements, and began to practise agriculture.

"The number of inhabitants is immense: their houses are very numerous, and almost exactly those of Gaul: they possess flocks in abundance. For money, they employ either brass or rings of iron [for the convenience probably of putting them on a string] adjusted to a standard weight. Tin [plumbum album] is found in the inland districts, and on the coast iron; (a) but this in small quantities: the brass which they use is imported. They have timber of every description (as in Gaul) the beech and the fir excepted.

(a) Cæsar probably knew not of the trade in tin from Cornwall by the Phenicians, and the natives on the south coast could only refer to a distant part of the island, which he thought was in the interior. The iron from ironstone on the coast would be but a scanty supply: and the iron mines of the interior had not been opened.

“The hare, the hen [or domestic fowl] and the goose they consider it unlawful to eat: yet they feed these for their courage, and for amusement [animi voluptatis causâ.] (b)

“*The Climate is more temperate than in Gaul, the cold being less severe.* (c) The form of the island is triangular. One coast faces Gaul: one angle of this side (where Kent the usual landing for vessels from Gaul is situate) looks to the East—the lower one, to the South [the North Foreland and the Lizard point.] The length of this coast is about 500 Miles. Another side lies toward Spain and the sun setting, in which direction is *Hibernia*, supposed to be less than Britain—but at the same distance from it as Gaul. In the intervening sea is an island called *Mona*; besides which there are thought to be many smaller ones. With regard to these some writers have asserted, that at the winter solstice they are subjected to a night of thirty days continuance. We found nothing of this on examination: only we ascertained by accurate Water-clocks, that the nights were shorter than on the Continent [of course in the summer season.] The length of this coast in their opinion is 700 miles.

“The third faces the North, and is not situated opposite to any other country, but the angle of that coast verges most towards Germany. Its length is thought to be 800 miles. Thus the whole island is 2000 miles in circuit. (d)

“Of all the natives by far the most civilized are those of Kent, which is entirely a maritime district: their customs differ little from those of the Gauls. Most of the inhabitants inland sow no corn, but live on milk and flesh, and are clothed in skins. But all the Britons stain themselves with *road* (vitro se inficiunt) which produces a sky blue colour, and gives additional ferocity to their appearance in war. Their hair is left long: and every part of the body is shaved, the head and the upper lip excepted. They are in the practice of a community of wives among ten or twelve husbands; and some of those of their nearest kindred. But any children born of these belong to the party who first espoused the woman. Cæsar de bello Gallico: L. v. 11–14.

(b) They were cock-fighters, it seems, and had also, probably, game-laws made in the Druids' favour: on which head the poor serf durst only inform the stranger that it was unlawful to eat hares, hens, and geese!

(c) This is contrary to present experience: but in the uncleared state of both countries, and on our South coast, the greater admixture of sea air might constitute a milder winter than the Romans had experienced in the elevated parts of Gaul.

(d) The reader will find these dimensions, (on comparing them with the map) to be sufficiently near the truth. With regard to the name *Britain*, it is very probable that it was given by those who traded to the island for Tin, at that time its most remarkable product. See Rees, Cyclop: *Britain*.

ART. VI.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Iron pot and the Pitcher. *Fab: 291. Æsop.

Written under a former administration.

Ille ego qui quondam &c. *Virg.*

I who, erewhile, in Chymic art,
 'Mid pots and pans a meaner part
 Sustain'd, and brought by honest trade
 To self and Æsculapius aid,
 May well, thus taught, my fancy bring
 These humble implements to sing!
 Did *Virgil* occupy the muse
 With dirty things that farmers use,
 And while he tutor'd princes give
 His ploughmen lessons how to live?
 Take it for proof, though born a poet,
 His mother happen'd not to know it,
 And *he* with prudent care was bred
 To use the hands as well as head.

What drives the thoughtless heir to ruin
 But this same peuchant to be doing?
 Which, baulk'd of joys it should have found
 In tilling, planting native ground,
 Clings (with incumbrance at his heels)
 †To prancing steeds and rattling wheels,
 And buys (a thousand times too dear)
 A rustick's labours, and his cheer.
 Hail, then, as rising virtue's friend,
 Each art that pleads a useful end,
 And chief of these, the farmer's toil,
 (Free bounty to a grateful soil)
 Of Britain's wealth the nobler source,
 Nor shrunk by fraud, nor damm'd by force!

While melting snows prepared a flood,
 Close by the river's brink there stood,
 Of Northern Carron's toughest metal,
 A three-legg'd, huge-round-bellied kettle;
 Item, a few yards from the place,
 A Jug, (in Classic phrase, a vase)
 Of delicate Etruscan ware:
 The waters rise—our ill match'd pair
 At the same moment are afloat;
 Each tight and buoyant as a boat.
 They dance, they pitch upon the wave:
 'Fear nothing' cries the iron Brave,
 'Keep to my side—I guarantee

* Found also in Croxall's Æsop, and in "*Cents Fables choisies des anciens Auteurs, mises en vers Latins*" par Gabriel Faerne; et traduites par M. Perrault de L'Acad: Francoise. London, 1743.

† I believe (to do justice to the generation now coming up) we may conclude the age of Four-in-hand driving by school boys gone by, and the glory of these *Phaethoniades*, as *Young* happily terms them, extinguished for ever!

‘ Against all rubs, by land or sea,
 ‘ Each weaker state’s integrity : ’
 The kind proposal serv’d not quite
 His helpless neighbour to delight—
 ‘ Alas ! Pray don’t of union think,
 ‘ Sure as we fraternize I sink ! ’
 Our little tale has done its best—
 Let Europe’s history shew the rest.*

* They who remember the state of our Foreign trade during the full power of Bonaparte will need no explanation here.

The Cottage of Socrates. Phædr.

Great men can dwellings small
 Inhabit—Socrates was known
 T’ have built a house (where stone
 Perhaps was scarce withal)
 That wanted, in th’ esteem
 Of Critics, every thing
 That could even comfort bring :—
 But, said th’ Athenian sage, I deem
 That mansion worth the charge,
 Where friends crowd in till, room
 Scarce left for those who come
 Late, they are forced to stand without at large.

ADVERTISEMENT.

The Reader will have gathered already from the public prints, some information respecting a Bill, which has been before Parliament, *for extending Friends’ privilege under their Affirmation.* This Bill, not having originated with the Society, required in their judgment some amendments, which being suggested to the promoters of the Bill, have for the most part succeeded ; and, with the assistance, in a Christian and liberal spirit, of Lord Morpeth and the Duke of Richmond in the Lords, *the Bill has passed.* I shall insert in a future number the act as it stands, with some remarks. *Ed.*

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PRO PATRIÂ.

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ART. I.—*On the Civil disabilities of the Jews.*

The subject of granting to the Jewish people their Civil rights, as natural born subjects of our King, has now been for rather more than three years before the Legislature. It was early in the year 1830 that

“Lord Bexley presented a petition from certain British born subjects called Jews, praying to be relieved from the disabilities under which they at present labour: he spoke in favour of the petitioners and their claims, and intreated the House to reflect gravely on the subject, and shake off the hereditary prejudices which attach to it.” *Times.*

In the House of Lords, again, Thursday, “August 1st, 1833, Lord Bexley moved the second reading of the Jewish Civil Disabilities Removal Bill. In doing so his lordship observed that he was not the enemy of the political rights of any body of men, although many went so far as to contend that the Jews never could be, for any length of time, the subjects of any Government, except one of their own. He believed the British Jews to be attached to the country of their birth; he believed them to be good subjects, and thought that the removal of Civil disabilities was not only calculated to make them better subjects, but to afford increased chances of their conversion. On these grounds he moved the second reading of the Bill.

“The Archbishop of Canterbury admitted the moderate character of the speech with which the second reading had been proposed, but he felt bound to resist the Bill. He maintained that the Jews, on account of their tenets, were disqualified from co-operating in the work of legislation in a Christian Parliament and a Christian country.

“The second reading of the Bill was supported by the Archbishop of Dublin, the Bishop of Chichester, the Duke of Sussex, the Lord Chancellor, the Marquis

of Westminster, Lord Melbourne, Lord Gosford, and Lord Clifford; and opposed by the Bishop of London, the Duke of Gloucester, the Duke of Wellington, Lord Seagrave, Lord Winchelsea, and Lord Howden.

On dividing the numbers were—

For the second reading	54
Against it	104

Majority against the Bill..... 50 "

Patriot, August 7th, 1833.

Let us hope however that, in a year or two at farthest, the obstacle here subsisting to an acknowledgment of the Civil *rights* of our Hebrew brethren (the children in common with ourselves of One Almighty parent) will have given way. To me it seems high time that we, who call ourselves Christians, and who say that our Father in heaven causes *his* sun to rise on the evil and on the good, *his* rain to descend on the just and on the unjust, should cease to be the enemies of the Jews for malice shewn against Christians eighteen Centuries ago. Surely we may now, at length, lay down our weapon of State Establishment, and set them the example (if they need it) of forgiveness of injuries, of an oblivion of wrongs that *ought to be forgotten*. It is amazing that, with the plain injunctions of the founder of their Religion before their eyes, professing Christians should so long have deemed it lawful to *take upon themselves* the office of executing God's wrath upon his rejected people. We forget that they, who now are 'not a people,' but dispersed over the earth, are yet to be 'the people of the Lord'—that they who are now 'scattered and peeled'—'snared in holes and hid in prison houses,' are yet to be His chosen, gathered from the four winds of heaven, embodied once more and owned anew; for the vindication of His *mercy*, by an act as signal as was that of His *justice* in their dispersion!

'Christianity (said the objectors to Robert Grant's motion for leave to bring in the Bill to the Commons) is part and parcel of the law of the land:—our government should be the Christian government of a Christian nation'—and so forth. But, what do the objectors mean by Christianity—what *part* of the Christian religion is the basis of our whole system of Law? Surely it is not the *Ceremonial*, but the *MORAL*—that which is common alike to the law of Moses, the prophets and the New Testament—that which was the religion of God's people in all ages, both before the coming of the Saviour and since, *the obligation to do justly, to love mercy, and to walk humbly with their God!* If it be *not* this—if it be the 'Sacrament' (so called in imitation of the Roman military oath)—the bread and wine and a modern Levite to administer them,—let these persons shew how it became so, and who made the Statutes. I say nothing of sprinkling, put for Baptism, the sign (as now administered, and admitting it to be a correct type) of at best but a transient and imperfect inward change—but how has it happened, if not through the prevalent interest of one religious party after another, provoking the State to do wrong, that a *religious* Ceremony (a mere ceremony in itself and a relic of Judaism) together with oaths, upon points on which every man should be presumed true

and honest to his country until he give indications of the contrary—how comes it, I say, that these things were ever made the ‘office key’ to seats in Parliament, and places under the Crown?

The specific disabilities under which the Jew labours in this country were, in 1830, not very dissimilar to those of the Quaker, being as follows: 1st. The local usage of the Corporation withheld from him the freedom of the city of London. This was not the quaker’s case at any time: and *practice* has, I believe, now relaxed it also for the Jew. 2nd. The Oath of abjuration is so framed as to prevent *him* (though averse as any one to ‘Popery’) from taking it, in order to a place under the Government—or to any, even the lowest office in a Corporation—or to sit in Parliament. This oath, in consequence of its containing the words ‘upon the true faith of a Christian’ may be so employed as even to occasion the rejection of his vote at elections. 3rd. In conjunction perhaps with the form required in taking this and the oath of supremacy, it disqualifies him from practising in the Law [here again *practice* has relaxed the code] whether as Barrister, Attorney or Notary, and from acting as a Schoolmaster, or, it may be, even serving as Constable (though he may sit on Juries) *unless so far as he is protected in any of these respects by an annual Indemnity Bill*, [that is to say, taking his *right* by mere favour.] He may even be refused a Licence from the bishop of the diocese to teach youth in a private house. 4th. The Declaration prescribed by the 9th Geo. IV. cap. 17, in lieu of the Sacramental Test, contains the same phrase ‘upon the true faith of a Christian,’ and consequently would, independently of the oath of abjuration exclude him from any place under the Government, and from any office in a Corporation, (unless so far as protected by the annual Indemnity Act as before mentioned.)

Thus it appears that, where any influence, advantage or emolument attaches, *he is excluded*—where trouble and charge are alone to be found, *he may be a Citizen*. The changes required in the law in *his* case are merely these: The removal of any doubt that may exist respecting the operation of the Toleration Act and the Law of 1813, (53 Geo. III. c. 160) *the leaving out of the oath of abjuration, and also out of the declaration which has been substituted for the sacramental Test, the words ‘upon the true faith of a Christian.’* See ‘Remarks upon the civil disabilities of British Jews: By Francis Henry Goldsmid: London, 1830.’ On the motion [in 1830] for leave to bring in a Bill for the above purpose, after a debate in which several members opposed it (among them the [then] Chancellor of the Exchequer, and Solicitor General) the numbers were: For the motion, 115; Against it, 97; Majority for the motion, 18: and the Bill was read a first time accordingly.

It is for us, the people called quakers, who are now in pursuit of the complete enjoyment of our Civil rights, to do in this case as we would be done by, and promote on all occasions the charitable and liberal (which is the only Christian) construction of this subject. We see that the measure, having travelled through the Commons, is now likely to experience the delay usual where any thing is to be conceded

as a right to the subject, in the upper House. Surely *we* shall not (any of us) be found striving to exclude our fellow-subjects from their natural rights, on the plea that they submit not to a Ceremonial ordinance. *Ed.*

ART. II.—*A brief Account of the practices of the Primitive Church : with remarks.*

By the 'Church' the primitive writers understood sometimes the *Church Universal*, composed of all who professed faith in Christ, and acknowledged him to be the Saviour of mankind; at other times a particular *Church* or company of believers, who, at one time in one place, did associate themselves together and concur in the participation of all the ordinances of Christ, with their proper pastors and ministers. And sometimes also the *place*, where a particular Church or Congregation met for the celebration of Divine service. Once the term is used by Cyprian for a *collection of many Churches*, but that is not common. [The abuse which has obtained generally since, in such terms as 'the Church of Rome'—'of England'—'of Scotland'—'the Greek Church' was (it seems) but beginning in the middle of the Third Century.] Often the fathers meant by this term the Invisible Church.

A Church was made up of Clergy and Laity. The Clergy had their peculiar acts. When persons were in any place converted by their preaching of the Gospel, *Bishops* were appointed them. There was one in a place who was bishop by way of eminency. And this bishop had originally but one church [that is, he was also himself a minister] and this was called his parish, and was not larger than our parishes. [This the author proceeds to shew by their various acts of Church fellowship and discipline, under their bishops; and in the election of the latter.—We have next an account of *Presbyters*, in which they appear merely as persons of Episcopal quality, but without a parish, or place assigned them to rule.

The *Deacons* had the care of the poor, with the Subdeacons for their assistants. The *Acolyths*, *Exorcists* and *Lectors* were candidates for the ministry; who by behaving themselves well in their meaner employments were to give proof of their ability and integrity, that they might be promoted gradually. [So that the reading of Holy Scripture and Exorcism (whatever that was) were placed with the snuffing of candles and mixing of wine and water, for the bishop.]

Ordination is the grant of a peculiar commission and power, which remains indelible in the person to whom it is committed, and can never be obliterated or razed out; except the person himself cause it, by heresy, apostacy, or gross and scandalous impiety. When persons were ordained presbyters, they presented themselves to the presbytery, of the parish, and were by them examined about their age, their condition in the world and freedom from secular employments, their

conversation and their understanding and learning. *Then they were propounded to the people for their approbation*, and afterwards had the hands of the Presbytery laid on them: but were ordained, not to a particular church, but of the Church Universal.

The Laity had *their* peculiar acts. Baptism qualified them for church-members [a true and simple account of the thing] unless they had been guilty of sins gross and scandalous [when it was of course 'Repent and be baptized!'] The Church-members elected their bishops—and if these proved heretics or apostates, or grossly scandalous, they deposed them. [No mention of deposition for exalting themselves, for smiting others on the face, for taking of them what was not due—all this was borne with—since, even in Paul's time, they could not help but suffer it!]

The *faults* for which offenders *were censured* were schism, heresy, [offences so glaring that the Church was apt to stop there, and not get to the rest, which are] covetousness, gluttony, fornication, adultery, &c. [I wish the author had made out his *Et cætera* here, and let us see the whole list; but I suppose that such *crimes* as the Law punished were not intended to be included in it.] The *Judges* were the whole church, both Clergy and Laity: and the presbytery was a sort of Committee to prepare matters for the whole court. If possible, the offender appeared in person, and pleaded his own cause. Judgment was passed by suffrage, and the sentence of the court pronounced either by a bishop, or by a presbyter whom he commissioned.

Excommunication was the sword of their justice, and it was much dreaded. Penitence was publicly shewn by lying weeping at the Church door—which, after examination, being admitted they were absolved with imposition of hands. [This act of putting the hand on the head of the party, to single him out the more clearly, being confined to election for office and absolution from penance, it seems as if it had taken its origin in a necessary caution against the fraud of a bystander in taking the benefit to himself].

In these acts of discipline Christian churches were independent—yet they considered themselves parts of the Universal; and had intercourse by synodical assemblies, especially the Provincial, made up of Bishops, Presbyters, Deacons, and deputed Laymen. As to foreign churches, they only advised them—but on their own their decrees were binding.

The unity of the Church Universal was not reckoned to consist in an uniformity of rites, or an unanimity of consent to the non-essentials of Christianity, but in a harmonious assent to the essential articles of the faith. The unity of a particular church consisted in the love and amity of the members towards each other, and in the close adherence of the people to their bishop or parish church—to forsake these was Schism.

Their public worship was thus managed. They began with reading the Holy scriptures, and sometimes they used to read other pious writings. There was one *whose office it was to read*; and more or less was read, according to circumstances. This was followed by singing

of psalms, which were either Scriptural, or of private composition, and all the people here bore their parts; but they had no Church Music. The preaching of the word succeeded: the most usual subjects whereof were the Lessons that had been read before; the sermon being usually of an hour's length. These discourses they accommodated to the capacity of the hearers. The *bishop* usually was the preacher: but a presbyter, or any fit person, preached in his room if he desired it! After sermon the whole congregation sent up united prayers, looking towards the East and lifting up their eyes and hands towards heaven.

The Minister had a pallium or cloak, [the ordinary full dress] but no surplice, or other additional vestment. He pronounced his [own private] prayer in a modest manner with a low voice. The repetition of the Lord's prayer was not reckoned necessary—and yet it was usual. *And the other prayers which they used were not imposed forms*: but the words and expressions of them were left to the prudence, choice and judgment of every particular minister or bishop.

In baptism, the bishops or pastors usually officiated: the persons were either infants or adults. The latter abjured [renounced?] the devil, the world and the flesh, and gave their assent to the fundamental articles of the Christian faith. In the case of infants, there were godfathers, or sponsors. After the questions followed exorcising: that is, the minister put his hands on the head of the person and breathed in his face, implying the expelling of the evil spirit from him. And then (the minister having consecrated the water) the person was baptized in the name of the Father, Son, and Holy Ghost. Their usual way was, to dip the whole body: but sprinkling was esteemed valid *and not unlawful*. [It should seem that we are here rather past the *primitive*, and have got down to lower times!]

The Lord's supper was celebrated at the conclusion of their solemn services and [when and where Tertullian lived, who reports it] at supper *time*.—A prayer was made over the elements by him that officiated, to which the people said Amen. The words of institution were read: then the bread was broken, and that and the cup delivered to all.

As for the place of public worship, the primitive Christians met where they could: and yet they had fixed places for it, which were called churches. They were erected on high open places, and made very light. [The heathen high places had a temple which was very dark, admitting no light but through the door-way.] But the Christians did not imagine [with the heathen] that there was any peculiar holiness in these 'churches.'

Their chief *time* of public worship was the First day of the week, on which they met constantly. This day they celebrated with joyfulness, esteemed it holy, and spent it in an holy manner, in memory of the glorious resurrection of their Redeemer. They called it the Lord's day, and sometimes Sunday [this is surely *post-primitive*] but never the Sabbath [which they had still before them as the distinct observance

of the people they sprang from.] Saturday was however another usual day of their public worship [probably at a very early period, and where the Jews had mostly come in.]

They had also their feasts—Easter, Whitsuntide, Christmas. Easter was the most ancient. Whitsunday is often mentioned, and even Christmas is taken notice of by Clemens Alexandrinus [in Cent. 2.] Epiphany was kept by some in memory of Christ's baptism. The anniversaries of the martyrs also were festally observed, to encourage others to follow their example. They were kept at the Martyrs' tombs, and spent in prayers and devotions [not without a pretty large mixture, we may reasonably conceive, of exercises of a more questionable character. See on this head, even as to the Sacrament, so called, 1 Cor. xi, 21.]

Several ceremonies were used by the ancients, which crept into the Church many ways. But every church followed its own rites, without imposing them on any other: and the members of every church were obliged to observe the rites of the church where they lived.

This account is abridged from the review in Baxter's Life (Calamy, i, 516) of a work entitled, "An Enquiry into the constitution, discipline, unity and worship of the primitive Church, that flourished within the first 300 years after Christ: Faithfully collected out of the extant writings of those ages:" 8vo. On the whole of which I have to remark as follows. 1st. Three Centuries must have afforded ample time for doctrine and discipline to be invaded by novelties of human contrivance, or degraded by cherished and gainful abuses. Here are accordingly divers things not found in Holy scripture. The least corrupt is, perhaps, what relates to worship, in which there is positively nothing which may not be vindicated thereby, if we except the adoration towards the East, founded probably on a misapplication of Matt. xxiv, 27; which sets forth *the universality*, not the outward progress, of the principle of light and truth which comes by Jesus Christ. The disciples could not all have the Holy city to the East of them (if any stress be laid on that circumstance) when scattered abroad through the nations of the earth.

2nd. If we depart from the standard of Scripture it is difficult to say where we shall stop in the work of innovation:—at Century first, second or third? We shall find things not now to be imitated in all of them, yea in the New Testament itself. And in proportion as the stream descends from the fountain, these mixtures from the earth increase in the waters—until it is difficult in many places to know what is Heathen, what Christian: some having little of this left, the practices of crossing themselves and bowing to the picture of a saint excepted!

3rd. When, at the English Reformation, the great men of our own country began to sweep away this rubbish, they found among it so much of what was to them of a certain temporal value, and so agreeable to the taste of the age, that they could not bring themselves to abolish all that was unscriptural in the National church. They left much of what had 'crept in' in post-primitive times. Three centuries

of a Reformed church have passed away, and we have done, as a nation, absolutely nothing further—as if it had been said to the men of the age of Edward III and Elizabeth: ‘Truly ye are the people, and wisdom shall die with you!’ So much easier is it, to accumulate errors than to restore the Truth of Christ. *Ed.*

ART. III.—*Remarks on Scripture passages. Continued.*

Luke, viii, 8. ‘And other fell on good ground, and sprang up and bare fruit an hundred fold.’

This is the extreme of fertility (if we attribute it to a whole field) happening only to the seed sown in good ground, *and under the most favourable circumstances.* Accordingly we have it qualified in Matthew and Mark with a ‘some sixty-fold, some thirty-fold.’

The ordinary increase (in the great) from seed, in this age and country, is very short of the lowest of these. We may therefore consider it as applicable to *selected roots* of the corn: in which way the reader may find a parallel in almost any fruitful field in an open soil; where the wheat multiplies by offsets from the root. He may there meet with roots with one stem, bearing an ear with forty, fifty, sixty or even seventy grains: and with others of two, bearing it may be their fifty apiece; while a third sort, having more room and having branched into three or four stems, verify and even exceed considerably the largest increase here given. And a person who has attended ever so little to what he sees in the country, must have noticed these various degrees of fruitfulness, and the defects from accidental causes in the crop; among which *the footway* presents none of the least. The seed falling on the beaten path enters not, but is soon picked up by birds: that which gets root in the vicinity of the path is very liable to be ‘trodden down’ as it springs, by the heedless, or even wantonly plucked when grown, by the mischievous passenger.—Children should be taught (as a part of their school instruction) to respect the produce of the earth where it grows thus exposed; not only on a principle of *honesty*, so as not to steal, but also from a consideration of the *public good*, so as not to waste or destroy. Thus would that noble virtue *patriotism*, a true regard for their country’s interests, be early implanted in them: for the human mind is prone in such cases to proceed by mere inference, and to make one established case a precedent for the whole conduct.

Let us now contemplate some possibilities, grounded on experiment, regarding this matter of the increase of the food of man by culture.

In the harvest of 1831 in my own fields, I plucked up a root of wheat having four stems on it: which I satisfied myself were properly connected, and came from one seed. The four ears yielded one hundred and thirty-three sound grains. In the following Tenth month these were planted in my walled garden, in a corner with a S W aspect, single, and in rows like potato sets.

In the present summer, my gardener found that those grains which came up (single) had produced one hundred and one *roots*, having on an average *fourteen stems* apiece.—The stools were extended to six inches in compass, and on more than one or two, the stems exceeded thirty in number: but the crop not being put under netting, the sparrows had robbed it so much before it was gathered, that the exact produce could not be ascertained. There were fine ears on all the stems—say 1400 at 40 grains in each, the increase on one grain *in the second year* be FIFTY-SIX THOUSAND.

The inference is, that God in his providence hath bestowed on the plant from which we get our bread a degree of fruitfulness at which we may wonder, and be thankful too!

Luke, vi. 1-5. 'And his disciples plucked the ears of corn and did eat, &c.' It is very likely they were using this mode of conduct, in order that the Pharisees might be reminded *that no one had asked their master and his disciples to dinner!* For the Master himself says (significantly enough, and although it be not in the text) in speaking of *what David did*, 'When himself was *an hungered* [man] and they that were with him' [also hungry.]

The Law enjoined on the Jew to leave the scattered ears by the fence side unreaped—and the gleanings of his fields also, for the use of the poor: and if there were not a positive precept it seems to have been the usage, for those who were suffering hunger to satisfy themselves out of the standing crop. Inns were then rare on the road, and hospitality a positive duty, to be discharged in behalf of the country through which the traveller was passing. Christ and his followers had come (it is probable) a sabbath day's journey to the synagogue, and *they* were letting them go home fasting. The pretext, therefore, for bidding them let the corn alone was, not that they were making too free, but that they were *at work in the field* on the Sabbath!

It will certainly behove us as a nation, if ever we proceed again to a strict enforcement of the seventh day's rest, to see that *the poor*, at least on this day, have something set before them to eat. For it is certain that a long sermon (though it should happen to be a charitable one) will not serve them for dinner. Jam. ii, 15, 16.

Matt. xii, 33. 'Either make the tree good and his [its] fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by *his* fruit.'

Here are three grammatical errors in one verse: but the object of this note is rather a paraphrase, it being doubtful whether many readers of Scripture enter properly into the sense: 'Be consistent in your malice [he calls them *vipers* in the next verse] and forbear to ascribe an acknowledged good effect to a cause eminently evil. The Satan would surely be known, not by healing but by tormenting acts. If the casting out of demons be a beneficial act, allow me who do it by the finger [or directing power] of God, at least the merit you ascribe to your own children—of being a benefactor to mankind. Either therefore *represent* the tree as good, along with the fruit; or make both alike evil.'

Matt. xiv, 1-13. What an occasion was furnished to the historian by the tragical event here recorded (of the beheading of John in prison to gratify Herodias) for an appeal to the *passions* of the reader! Yet, in consistency with the character of the whole history (which is that of a simple declaration of the truth) we see it is quite neglected. It would have been beside the duty, and it may be also that it would have exceeded the powers, of Matthew as a scribe, to enlarge on the enormous cruelty and injustice of the King:—and God, who knoweth his own counsels, did not see meet to furnish him with such matter.

The New Testament has undoubtedly made more way with mankind in general, by virtue of this simplicity, than if it had been finished and adorned with all the graces of style and rhetoric. *Ed.*

ART. IV.—*Dr. Adam Clarke, and Robert Barclay, on the subject of Conscience.*

“His mind [Dr. A. Clarke’s—date 1783] was variously and powerfully exercised: he kept the strictest watch over his own heart, and scrutinized daily and hourly the walk of every affection, passion and appetite: and was so severe a censor of his own conduct, that he frequently condemned himself in matters which were either innocent in themselves, or perfectly indifferent. His almost incessant cry was after holiness:—to be cleansed from all sin, and filled with God, he saw to be the high calling of the Gospel, and the birthright of every son and daughter of God. He could not be satisfied, while he felt one temper or disposition that was not in harmony with the will and word of God. His mind was full of light and his conscience tender; and he was ever either walking with God, or following hard after him. His Journals mark scarcely any thing but the state of his soul, his spiritual conflicts, resolutions, consolations, and depressions. He even tithed mint and cummin; and never left unregarded the weightier matters of the law. The people he was incessantly urging to holiness of heart and life. Repentance—justification, by faith in the sacrificial death of Christ—the witness of the Spirit in the consciences of true believers—Christian perfection, or the purification of the soul from all sin in this life—and the necessity of universal outward holiness, were the doctrines which he constantly pressed on the attention and hearts of his hearers: and under this preaching many were turned to the Lord, and many built up in their most holy faith.” *Life* vol. 1, 195.

Dr. Clarke’s notion of the Conscience differs little from my own. He says ‘To me it appears to be no other than a faculty of the mind capable of receiving light and information from the Spirit of God: and is the same to the soul, in spiritual matters, as the eye is to the body in the things which concern vision. The eye is not light in itself, nor is it capable of discerning any object but by the instrumentality of natural or artificial light. *But it has organs properly adapted to the reception of the rays of light, and the various images of the objects which they exhibit.*’

This makes the conscience to be *the Retina of the inward eye*; the

organ of the mind in which we discern as it were one object from another, and the form and colour of each—thus discriminating between good and evil:—and he affirms the same necessity of the inward light of God's law, for doing this, which the Quakers assert; but clouds his doctrine somewhat by the use of improper terms: e. g. the 'Spirit of God enlightens'—'the Spirit's emanations'—'the Spirit of God being so grieved that *its* light is no longer dispensed' and the like. His 'conscience' therefore is one while active, another while passive; now giving evidence, and anon passing judgment. Holy scripture makes it do this *in a figure*—but if we examine the metaphors of the New Testament strictly, we shall not anywhere find them so mixed, and changed, and allied to real propositions, as to obscure the sense. The date of 1786 may account for this in some measure in Dr. Clarke's reflections, and it is probable that of later time he would have written more clearly on the subject.

The following is precise: 'A bad or evil conscience is that which records a charge of guilt brought against the soul by the Holy Spirit, on account of the transgression of God's holy law; the light of the Spirit shewing the soul the nature of sin, and its own guilty conduct.' Idem. p. 247.

We have, here, only to put also the converse, (of the approving record of a good conscience) to make the definition complete.

Barclay says, 'Conscience' to define it truly, comes from *Conscire* [to know with, or within, one's self, *se* being understood] and is that knowledge which ariseth in every man's heart, from what agreeth, contradicteth or is contrary to any thing believed by him; whereby he becomes conscious to himself that he transgresseth, by doing *that which he is persuaded he ought not to do.*' Apology, Prop. v and vi, Sect. 16.

He mentions also that some Friends had compared the conscience to a Lanthorn, and the light of Christ to a candle, lighted and put into it: and he affirms the possibility of the conscience being defiled, or blinded by a wrong belief; in which case, though the thing done be really lawful or indifferent, there arises trouble of mind from the doing of it—and the contrary:—and he instances that of a conscientious Mussulman, who has been persuaded to drink wine, which their law forbids: yet, though the same man keep many concubines, his conscience smites him not. Many cases might be brought from quarters nearer home, in illustration of this truth: which indeed (as Barclay observes) is confirmed by that of the apostle, Tit. 1, 15—'For even their mind and conscience is defiled.' But by far the most apposite passage of Scripture to the argument is found in Rev. xx, 12, 15, which we may wonder is not more often used in confirmation of the true doctrine on this head. 'And I saw the dead, small and great, stand before God: and the books [of conscience] were opened: and another book was opened, which is the book of life [the believer's justification through his faith, which is ever within him from the time it is received] and the dead were judged out of those things which were

written in the books [or] according to their works.—And whosoever was not found written in the book of life [justified in Christ before God] was cast into the lake of fire.’

Conscience, then, is the book within us—the Light of Christ shines on it to enable us to see its contents; and our discerning of good and evil depends on a comparison of our deeds with God’s law, when both are there registered together. *Ed.*

ART. V.—*Anecdotes of silenced Ministers. Continued.*

“Mr. Henry Jessy took the degree of M. A. anno 1627, as appears from Wood’s *Fasti Oxon*: An account of his life and death was published 1671, eight years after his death, in which are some things very remarkable. He was born September 3rd, 1600, at West Rowton in the North Riding of Yorkshire, came under serious impressions in 1622, and was left at his father’s death a poor scholar at Cambridge University—not having for some time above threepence per day for provision of diet [he was a pensioner] yet so did he manage that small pittance as to spare some part of it towards the charge of hiring books, which he used to read over and then return to the Stationer. He continued six years in the University, and often used to recollect the benefit of his well spent time there *with great thankfulness unto God*. He there particularly became well versed in the Hebrew tongue and the writings of the Rabbies.

“He removed from Cambridge, 1624, and obtained a patron, keeping his terms at the University.—The next year he took orders from the Bishop, but was afterwards troubled by the engagements he came under. He preached about, as he was invited, and distributed a number of good practical books among the poor. In 1633 he was called to Aughton, nine miles from York, but the next year was removed from thence, for not using the ceremonies, *and for removing a Crucifix* [which vanity too many *modern* patrons and church builders seem disposed to replace!] Obtaining another patron he at length settled [as it appears] in London. He was several times taken from private meetings and imprisoned.

“He understood the Syriac and Chaldee, and drew up an *Essay* towards an amendment of the last Translation of the Bible, *a work which his heart was much set upon*. He tells us that Dr. Hill declared in a great assembly, that a great prelate, viz. Bancroft who was supervisor of it, would needs have it speak *the Prelatical language; and to that end altered it in fourteen different places*. Dr. Smith, who was one of the Translators and the writer of the preface (he was afterwards Bishop of Gloucester) complained to a minister of this—but, said he, he is so potent there is no contradicting him.

“Mr. Jessy was so great a Scripturist that whoever began to rehearse a place he could go on verbatim, with the preceding and following context. And whoever enquired after a place of Scripture, he could presently name the book, chapter and verse; so that he was not undeservedly called a Living Concordance. In 1645 he began to set

forth a Scripture Calendar, as a guide to speak and write in Scripture style, and he continued it to the year 1664—[being comprised] in about two sheets of paper. His particular design in it was, to restore the knowledge and use of Scripture hours, days, nights, watches, months, &c. and to drop the *Heathenish and idolatrous names of months and days of the week*, and the Popish bead-roll of the Saints. [In the year 1645, George Fox had begun to exercise his gift as a preacher of Reform, in these and other things in the churches, being then 21 years of age—and the earliest *date* that I find in his Journal is to a paper of James Naylor's, thus, 'Written from Kellet the 30th day of the Eighth month 1652:' the next being a date of Edward Pyot's, 'from the gaol in Lanchester the 14th day of the Fifth month 1656'—but the first time George dates for himself (the notice of the year excepted) is in London, the 28th of the Eleventh month 1660. *Ed.*]

"Henry Jessy was ever a solicitor and agent for the poor, with such as were able to supply their wants. For this end he continually carried about him a List of the names of the greatest objects of charity he knew of, to which he prefixed the title of 'Godly poor people who are well known to me, and I am persuaded Jesus Christ accounts what mercy is shewed unto them as done to himself.' And for further satisfaction, to the names of these persons were adjoined their ages, infirmities, afflictions, charges and graces. Some can number above thirty several families that had all their subsistence by his means, and who upon his death were exposed to difficulties. His charity to the poor Jews was particularly celebrated, and beyond precedent—being expressed in ways too numerous to be here related.

"After two more imprisonments, in 1661 and 1662, he was seized with sickness, which neither himself nor those about him took to be the messenger of death. However the good man fell presently to the trimming of his lamp, as diligently as if God had expressly told him he was now to come away to meet the bridegroom. For he spent his last days and nights in searching his heart, humbling his soul and exhorting all about him to keep close to God, persevere in the faith, and prepare for trials: adding for encouragement, the long experience he had had of the goodness of the Lord in all times and conditions.

"The last evening save one before his departure he oft repeated this expression, 'God is good, he doth not lead me whither I would not [alluding to Peter]—good is the Lord to me. [He was then being led about the room, but] being soon tired he sate down on his bed, and leaned on one who sate by him; who discoursing with him said, They among whom you have laboured can bear witness that you have been a faithful servant of Christ, making his glory your utmost end, for the good of their souls. But he replied, Say no more of that—exalt God: exalt God.—The last words he was heard [by the company present] to speak were these, He counted me worthy,—[He had before admired many times over that God should choose *him*, 'the vilest, the unworthiest, the basest'—crying out, O the unspeakable love of God—That he should reach me, when I could not reach him!] One laying his ear close to him heard him say, Friends, keep low. And when

the sound of his words ceased, his lips were observed still to move; and he seemed to be inwardly adoring that God, whom in health he served, feared and praised, and made his boast of continually: Whose law he had preached, and whose goodness he declared as he was walking in the fields and travelling by the way: of whom he would say, smiling, to any [friend] whom he met accidentally in the street, Verily God is good: blessed be his name: stick close to him! He departed this life September 4th, 1663. The preamble to his will is as follows, I, Henry Jessy of London, a servant of Jesus Christ in the ministry of the gospel, do declare that from the Lord's most gracious manifestation of his free love in his Son to me, the chiefest of all saved sinners, I have committed my soul to him, as to a faithful Creator and Redeemer; being assured by the witness of his good spirit, that Jesus Christ hath loved me and washed me from all my sins in his precious blood, and that he will save me everlastingly. Amen." *Calamy*: Continuation vol. 1, p. 45.

ART. VI.—*Of a Living to be held in Commendam.*

In the House of Commons ['Record' paper, 11 Nov. 1830] "*Sir John Graham* gave notice of a motion on the petition presented to the King by the inhabitants of Stanhope, respecting the elevation of Dr. Philpotts to the see of Exeter. *Mr. Beaumont* asked if it were the case that Dr. Philpotts, the present Rector of Stanhope was to retain that living, of which the *Tithes alone amounted to £4000 a year*, along with his bishoprick. *Sir Robert Peel* replied, in a scarcely audible tone of voice, that the living would be held *in Commendam*, along with the bishoprick of Exeter; and that the present would not be [found] the first instance of the kind. *Sir John Graham* said that in consequence of this reply he would, instead of his intended motion, move an address to His Majesty, praying that he would not allow the Rectory of Stanhope to be held along with any bishoprick. (Cries of 'Hear.')

The petition from Stanhope is as follows; and I have pleasure in citing such a document, however I may be obliged to differ from the Petitioners, in going a step further. 'To the King's most excellent Majesty. Sire,—We your Majesty's loyal and dutiful subjects, inhabitants of the parish of Stanhope in the County of Durham, approach your paternal throne with reverence and love: to our king we declare our grievance—from the father of his people we seek redress. With doubt and regret we have heard the declaration of our Rector, Henry Philpotts, Doctor in divinity, that the Tithe of this parish, affording temporal remuneration for the service of its priest of £4,000 a year, is to be enjoyed by him, conjointly with the Bishoprick of Exeter; and the spiritual care of 12,000 inhabitants delegated to a hireling. We humbly represent to your Majesty, that a parish so populous, paying so largely [Rev. xiii, 17.] for religious assistance, might claim the advantage of a resident pastor. We submit the utter impossibility of a bishop in Devonshire having ability to discharge his duties in Durham:

we submit that prebendal stalls, and other religious sinecures, should alone be afforded to create revenues for the heads of the Church; we declare the cure of souls to be a duty of eternal moment, which cannot be delegated without awful responsibility,—which cannot be sacrificed to present considerations, without fearful daring of future account. We invoke your Majesty, as the head of our Church, graciously to consider our prayer; and if expediency should require the elevation of our present Minister to the Episcopal bench, that your Royal prerogative may also secure to us a resident rector, whose undivided help may constantly be given, in exchange for the secular advantages of this richly endowed benefice.” *Shrewsbury Chronicle*.

“*Commendam*, in Canon law, expresses the charge, trust and administration of the revenues of a benefice, given to a Layman to enjoy by way of *depositum* for the space of six months, in order to its being repaired, &c.—or to a [neighbouring] bishop, or other Ecclesiastic, to perform the pastoral offices thereof, till such time as the benefice is provided of a regular incumbent.—When a parson is made bishop his parsonage becomes vacant; but if the King by special dispensation give him power to retain his benefice, notwithstanding his promotion, he shall continue parson, and is said to *hold it in Commendam*.” *Rees Cyclop. ad verbum*.

Such a parson can of course appoint a curate, and thus, in the strong phrase of the petition, ‘delegate to a hireling’ the cure of souls in that parish. In a further part of *Rees’s* article, it is said that the object is ‘to make an addition to a small bishoprick,’ and that, ‘these *Commendams* are now, in fact seldom or never granted to any but bishops.’ So that the office becomes, thus viewed, a title in the ledger Ecclesiastical, in order that the accounts may stand fair between the several claimants on the estate (or living) and the King as steward—he being Head Churchwarden of the Establishment.

To a dissenter (and how many of the 12,000 may be such appears not) it may be said that, so long as he carries but one pair of paniers, this is no concern of his: he may leave his Majesty and the Bishop to settle their accounts as they see meet. But as a burden-bearer in this repair of the walls (Neh. iv. 10.) who yet is left without the protection of these, to the mercy of the Horonite and Ammonite, he may justly reply, that he *has an outward interest* in the whole affair. And, putting this aside for a moment, is *principle* nothing? And were not the parties to this plain, short, energetic remonstrance entitled at least to a fair hearing and full consideration of their case? I confess I thought they were.—And now for the step I have to go beyond them.

I wonder how many Christians were in *Crete* when *Titus* was bishop there—I suppose not so many as are stated to be now in Stanhope: and a place which gives title to a noble Earl, a temporal Lord, might, methinks, confer dignity enough on a spiritual one. For my part, had I been in his Majesty’s place (whom may Divine Providence long preserve in it, for the nation’s good!) I think I would have tried (the

party being supposed worthy and willing) 'a new thought' on the occasion, and have made Dr. Philpotts *Bishop of Stanhope!*

'His Lordship'—if he could with a safe conscience retain the title of Lord, against 1 Peter, v. 3,—might then have ruled, in and with the advice and concurrence of a Presbytery, over (we will say) a dozen deacons, each of these having under his care a church of a thousand persons (large enough for one man, surely!) and have taken care that these pastors did their duty, and dwelt in peace among themselves—responsible in his own office, all the while, 'to the King as Supreme' but only for outward peace and good order, and the faithful administration of the trust in that respect reposed in him.

Lastly, for the revenue,—a matter of that light moment, compared with what has preceded, that I had nigh forgotten it—I conclude that £4,000 per annum (the deacons being supposed provided by their flocks with 'things honest in the sight of all men') might, even in these dear times, go a great way in plain Christian living, in charities and hospitality, and leave something over *for the repairs of the Chancel. Senex.*

ART. VII.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Bull and the Goat. Æsop: 278. Croxall: 84.

The discretion of a man deferreth his anger. Proverbs xix, 11.

Scatter'd at eve beside a rill,
The ruminating herd lay still:
A Lion roars; each beast, in pain
At the dire signal, quits the plain.
To thickets some direct their course,
Some leap the mound with headlong force.
The Bull, unequal to such fight
In open field, took last to flight;
Slowly he sought a neighbouring cave,
Where best his front the assault might brave.
A Goat, who first had gained the hold,
His horns presented here in bold
Defiance, and the place denied
To every living thing beside.
The stronger beast, full well aware
No time for contest was to spare,
E'en left the bully where he stood,
And found his shelter in the wood.

Reader! what make we of the tale,
For help of conduct to avail?
Anger 's the Lion;—t'other brute,
Some provocation to dispute;
From which if quick thou turn away,
The fiend shall go without his prey.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 53.)

A. D. 1680. George Fox being illegally detained in prison at Lancaster, application is made to the king in his behalf, with a request that he would send for him, and hear the cause himself. The king assenting to this, the Secretary of State proposes a Habeas Corpus; the writ for which being forwarded to Lancaster, the Sheriff evades the execution, and Fox is continued a prisoner some time longer. Refusing to give bond to the Sheriff, or become answerable for the charge of a party of horse to guard him to London (which the nature of the accusation seemed to require) he is at length suffered to travel thither in his own way. He accomplishes the journey in three weeks, attended by his friends and holding meetings at places on the road. On arriving, he waits upon the judges, who would have committed him to the custody of the Marshal of the king's bench, but this officer not having room to lodge him, they take his word to appear in court next morning. In court no accuser is found to confront him; and the return to the writ is sent, at the instance of a gentleman of the king's bed-chamber present, to king Charles himself; by whose order to Judge Mallet, and that of the latter to Sir John Lenthal the marshal, George is finally released. (a)

(a) Journal, p. 303...313. Sewel, I. 420...428. Gough, B. iii, Chap. 1, 2.

This imprisonment upon a charge altogether groundless had lasted 'somewhat more than twenty weeks,' and the account of the whole in Fox's Journal is well worth reading, as a document of the singular transactions of that age. The release seems to have been on the part of Charles II. an act of justice and kindness : but which were thus exercised at a time when multitudes of people were gathered together, to see *the burning of the bowels of some of the old king's judges*, who had been hanged drawn and quartered at Charing Cross. The moving cause of this favour was, probably, the tears and entreaties of Ann Curtis of Reading, whose father, being Sheriff of Bristol, had been hanged near his own door for endeavouring to bring the king in. The writ of Habeas Corpus on this occasion, having been directed to the Chancellor of the Duchy of Lancaster, the Sheriff put it off to him. On the other hand, the Chancellor would not make the warrant upon it ; but said that the Sheriff must do that. At length they were brought together, and it was now found expressed, 'George Fox, imprisoned under your custody,' whereas it should have been under *his*, to wit, the Sheriff's. For this one word wrong, the writ went back to London ; which again sufficed to prevent Fox's being brought up, at the ensuing assize, before the judge. Lastly, he was to have been ruined in pocket, and his cause prejudiced, by sending him up under an expensive military guard. Thus were law and justice then administered ; let us be very thankful for the improvement which has taken place, in these things, in our own times.

A. D. *Insurrection of the Fifth-Monarchy Men* : great confusion in 1660. consequence both in town and country, and a general renewal of religious persecution ; which in pursuance of the king's *Declaration from Breda*, had been suspended. Many thousands of the Quakers are cast into prison, on the oath of allegiance and other pretexts by the ruling party, and used with great cruelty ; but they are finally for the most part released by proclamation. (b)

Previously to this insane act of a set of fanatics, there had appeared a disposition to grant religious liberty. *Several friends had been admitted to the House of Lords* 'to declare their reasons why they could not pay tithes, swear, or go to the Steeple-house worship, or join with others in worship ;' and they heard them, says George Fox, moderately. About 700 had been released, who had been committed on contempts under Oliver and Richard Cromwell ; and it was said an Instrument was drawn for confirming the liberty of Friends, which only wanted signing. Often, in perusing the histories of former times, we may discover the working of the power of darkness, to procure dissolutions of Legislative bodies, changes of counsellors, and even civil discord and confusion upon some crisis of affairs ; merely to prevent the exaltation of sound principles and the advancement of the truth.

On the subject of the Fifth-monarchy insurrection, the reader may turn to page 86 of my first volume ; and on the treatment of Friends

(b) Journal, p. 314...324. Sewel, I. 436...440.

in this persecution, to the same, p. 27, 84, 87, 319, and to p. 52 of the present; also to *Besse*, vol. i. and ii, *passim*, under date 1660. The statement of George Fox *that many thousands of his friends were now in prison* (Journal, p. 321) may be received by some readers with doubt: but let us see how, with regard to extent, the Society actually stood. It appears by the accounts of sufferings, that there were at this time bodies of Friends, of greater or less magnitude, in the following counties and places, viz. Bedfordshire—52 brought from prison before Judge Wyndham on the oath: Berkshire: Bristol—190 imprisoned:—Bucks, 63:—Cambridge, 29 petition the king:—Cheshire, 112:—Cumberland, Derbyshire: Devon (a general imprisonment) Dorsetshire, Durham, Essex, Gloucestershire, Hants, Herts, Hereford, Huntingdonshire, Isle of Man, Kent: Lancashire—270 prisoners:—Leicestershire, a letter from 25:—Lincolnshire: London, 346 (of the Mayor's committing) in Newgate alone:—Norfolk: Northamptonshire—near 40 in Northampton low gaol, twelve steps underground:—Nottinghamshire, 36 in Nottingham town and county gaols:—Oxfordshire, 58, Somersetshire, 212: Staffordshire:—Suffolk, 85:—Surry, about 70, one of whom, a man of considerable estate, died in a few days of the treatment:—Sussex:—Wales, in divers counties about 130:—Warwickshire, several in a dungeon underground in irons:—Westmoreland, 132:—Wiltshire:—Worcestershire, about 160:—Yorkshire, 535 in York castle and other prisons. To those here enumerated add the numerous cases in the several counties and places above not summed up, and the many which, from the shortness of the term or other causes, might escape the reporters, and we shall see very probable grounds for Fox's statement.

There were at this time also quakers, more or less under suffering, in several provinces in Ireland, in New England, Maryland, Barbadoes, Nevis, Antigua; and in some few places on the continent of Europe.

Some had even passed (in obedience as they believed to an inward call to preach the gospel) into the South of Europe, and borne their testimony against superstition and will-worship at Leghorn, Venice, and Rome. One died in the inquisition at Rome, and two were confined a long time at Malta—but such things falling less within my province in this Summary, I refer to the history for the particulars. (c) It is perhaps not altogether beside the purpose to add here that, while their Fellow-professors of the Christian name were haling Friends to prison—men, women, and children—for not worshipping with them, a quaker maiden, Mary Fisher by name, actually performed a pilgrimage to the camp of the Great Turk (Sultan Mahomet IV) at Adrianople, and having delivered her message 'from the Lord God' to him, in presence of his officers, *was not only treated with respect, but offered a guard to see her safe to Constantinople*; which however she refused, trusting in Divine providence, and returned, as she had come, alone and in safety.

(c) Sewel, vol. 1, p. 433. Besse, vol. 2, Chap. xiii, the whole. Gough, vol. 1, Chap. xvii.

A. D. 1661. George Whitehead, being released from his imprisonment in the castle of Norwich, is admitted, with Edward Burrough, Richard Hubberthorn, and Edward Pyot to the Bar of the House of Commons, to plead the cause of the Society against a persecuting Act now in progress. (d)

This Act was the 13 and 14 Cha. II. cap. I, made specially against the quakers and which carried the penalty, for meeting, to transportation on the third offence. The Bill had been followed in Committee by Friends, who were heard at large in person against it, but it passed. 'As we were withdrawing out of the house (says G. W.) some of the members near the door gently pulled me by my coat sleeve. I turned and asked them what they would have with me: they said, 'Nothing, but to look upon you,' I being but a young man, about twenty four years of age.' And it seemed that the simplicity and sincerity of these promoters of a just and reasonable plea were not without a hold on the consciences of some present.

George Fox continues his labour in the ministry, chiefly in London. He is troubled by John Perrot and his followers, who 'giving heed to a spirit of delusion,' seek to introduce among Friends 'that evil and uncomely practice of keeping on the hat in time of public prayer.' Friend's marriages being now called in question, a cause is tried at the assize at Nottingham arising out of one of them, and decided in favour of the rightful heir, being the issue of that marriage. (e)

There is a curious account of this case in Fox's Journal, to which the Reader must be referred at present. With regard to the strange conduct of Perrot, it seems to have been founded in the notion *that no religious act is to be done without a special motion inwardly experienced*—a fruitful source of absurdities and practical errors. The keeping the head covered, when another is praying in public, with whose prayer we cannot for special reasons unite in spirit, is quite another matter.

Persecution continuing in the colony of Massachusetts, William Leddra is hanged at Boston, and Wenlock Christison condemned to death, but reprieved: and the General Court having got some intimation (as it seems) of the king's disapproval of their proceedings, this friend, with others subject to their penal law of death for not quitting the Country, are released. Soon after, the King's *Mandamus* dated 9th September 1661, brought by a friend who had been made the king's deputy for the occasion, puts a stop to the *sanguinary* part of this persecution. (f)

So determined were the sufferers in asserting their Christian and civil privileges under a persuasion of duty, that, when excluded the colony by sea, some of them travelled from Virginia through woods and

(d) Whitehead's Life, Edition 1725, p. 261—270. See also vol. I. p. 61 of this work. (e) Gough, vol. I. p. 514. Sewel, vol. I. p. 433, 489. Fox's Journal, p. 325, 332, 390.

(f) Sewel, I. 457—476: Besse, II. 221—227. Gough, I. chap. 3.

wildernesses several hundred miles, and arrived safely, to the astonishment of their persecutors, in New England. And during the trial of William Leddra, Wenlock Christison (who next received sentence) having returned from banishment showed himself openly in court, and was again apprehended, shunning no part of his answer. This man's undaunted carriage seems to have put his judges to a stand; and was probably the means, under Divine providence, of saving his life.

The order of Charles II. for sending the prisoners to England was obtained by Edward Burrough, upon the intelligence of William Leddra's execution reaching Friends in London; and a quaker, master of a good ship, was immediately engaged to sail with it (goods or no goods) in ten days for Boston; where he arrived in six weeks. The master, and Samuel Shattock the king's deputy, keeping their own counsel and going on shore without attendance, were admitted to Governor Endicot at his house. The latter commanded Shattock's hat to be taken off—but upon looking into the Deputation and Mandamus, thought best to lay off his own, and order Shattock's hat to be restored to him. Then, going immediately to the deputy governor and consulting with him, he returned for answer 'We shall obey his Majesty's commands!' 'After this, the master of the ship gave liberty to the passengers [among whom were many quakers] to go on shore; which they did, and met together with their friends of the town, to offer up praises to God for this wonderful deliverance.' (g) The following order was finally given forth by the Council at Boston:

"To William Salter, keeper of the prison at Boston: You are required, by authority and order of the General Court, forthwith to release and discharge the quakers who are at present in your custody. *See that you do not neglect this.* By order of the Court: Boston, 9th Dec. 1661: Edward Rawson, Sec."

This was not *sending home the prisoners, with the crimes laid to their charge*, but evading their own answer: and having deputed Colonel Temple, with John Norton their chief priest, and Simon Broadstreet a magistrate, to make their peace with the king, they were so closely pushed at different interviews with Friends in London (especially by George Fox) *on the question of murder* that they soon left the city, and got back to New England. (h)

There is an Epistle to Friends in the ministry from Edward Burrough, inserted in Sewel's History and too long to be copied here, which expresses in a very lively, thankful and energetic strain, his retrospect of the few years during which the Society had now been gathering; and his view of the situation of its faithful members, exposed to heavy suffering for the Truth's sake. Though well aware that it may not be to the taste of *some* of my readers, I shall here give an Extract of the latter part; in the hope that others will find in it matter of encouragement to a faithful discharge of their religious duty; as will every one, who attentively reads it, a fair specimen of the kind of

(g) Sewel, i. 475. (h) Fox: Journal, 327.

communication which, in those days of humility and spiritual mindedness, wrought so powerfully on the hearers. It is dated the 11th of the Twelfth Month, 1660.

“And through all these things we are yet alive, and the Lord doth not fail us unto this hour, but he lives and walks in us, and with us; and his testimony is with us, even the seal of his good Spirit in our hearts, that we are his sons and servants, and we are confirmed by many tokens that he is our God, and we are his people: and that great oppression which we have met withal, hath not restrained us, but through it all have we grown, and prospered unto this day; and concerning the things whereof we have testified these divers years, I am no way doubtful but our God will fulfil them, neither can my confidence be shaken by what is or can come to pass: for Antichrist must fall, false ministry and worship, false ways and doctrines God will confound; false power and false church the Lord will lay low, and truth and righteousness must reign; and God will gather his people more and more, and glorious days will appear; God will exalt his kingdom upon earth, and throw down the kingdom of the man of sin; all oppression must cease, and the oppressors shall be no more; and God will free his people, and they shall be happy in this world, and for ever: these things have we prophesied from day to day; and my faith is constant and unmoveable, that God will effect these things in his season; for the Lord never yet deceived me, but what he hath said will surely come to pass.

“And therefore, brethren, let us be in hope and patience, and live in the word of patience, and not be faint-hearted, as though the Lord had forgotten us, or was unmindful of us, or as though he would not perform what he had testified of by us; for he is not a man, that he should lie, nor as a man, that he is given to change: but lift up your heads, for the Lord is with us, even in our greatest tribulations and afflictions, and he will accomplish his purpose; for he is mighty to save his people, and to destroy his enemies.

“It is true, the gates of hell at this time seem to be open against us, and we as a people like to be swallowed up of our enemies, and floods of wickedness seem to overflow, and the waves of the great sea seem to be void of mercy; and the hope of our adversaries is to extinguish us from being a people, and to destroy us from the face of the earth; and the hands of our persecutors are highly exalted at this day, as though all that we had done for the Lord, by our labours and travels, should now be made of none effect.

“Well, dear brethren, though it be thus, yet our God can deliver us, and confound our adversaries; and we can appeal unto our God, and can spread our cause before him: and he knows that our sufferings and afflictions are altogether unjust, and unequal, and unrighteous; and that our persecutors do afflict us out of their envy, and without any just cause administered unto them by us; our God knows it, angels and saints know it, that we are at this day a persecuted people for religion's sake; and this our present affliction is not any just punishment, either from the justice of God, or from the justice of men.”—

“What we suffer at this time it is singly in the cause of God, and for righteousness-sake, and for the testimony of Jesus, which we hold; therefore freely let us commit our cause unto the God of heaven, and if we die, it is for him, and if we live, it is to him; and we seek not vengeance against our enemies, but leave it to the Lord to plead with them.”—

“And so, dear brethren, lift up your heads, and be assured, that we are the Lord's, and in his cause we are tried, and he will judge and avenge our persecutors in his season; and we shall be a people when the Egyptians lie dead upon the sea shore, and when the raging sea is dried up, this same people shall be safe. For hath the Lord done so excellent things for us—hath he led us forth, and blessed us unto this day—and hath he preserved us hitherto through many tribulations and dangers? Hath he shewed infinite love and favour unto us to this hour? And will he now suffer us to be destroyed from being a people? Surely no:

Will he give our enemies their heart's desire to cut us all off, that they may blaspheme his name? Surely no:—and if it be the pleasure of the Lord, that some of us should seal our testimony with our blood, good is the will of the Lord; not ours, but his will be done: for the testimony that we have borne for these divers years, hath been so excellent in itself, and in its fruits and effects, that the finishing of it deserves the best seal that possibly we can sign it with, which is indeed our heart's blood; and this dwells upon my spirit: and yet, though it should be thus, my confidence is sure, that the work of the Lord shall prosper, and our testimony shall be glorious for ever, and this people shall never be extinguished from being a people.

“And I know not any thing that remains upon our part at this day, but that we commit ourselves into the hand of the Lord, living in the seed of God, wherein our election is sure, before the world was, and for ever: and let us remember one another, and pray one for another; and let us stir up all the children of our Father to faithfulness and patience, while we have time; I say, let us walk to the glory of the Lord, keeping faith and a good conscience to our last end; our testimony shall never die, nor our memories ever perish when we are ceased to be; and though we suffer now the loss of life, and all we have, yet the effects thereof will be glorious in ages to come, and our present sufferings will hasten the glory of God's work throughout the world: receive this as my salutation to you all.”

We shall soon find this faithful witness to the truth laying down his life for it, accordingly, in the prison of Newgate.

(To be continued)

ART. II.—*Remarks on Scripture passages. Continued.*

Isa. xxviii, 23, 29, 22—I am inclined to write out this passage in such a way as to make sense of it to myself, both as a whole and in the parts, differing as little as may be from the too literal (or too little explicit) Common version.

‘Give ye ear and hear my voice; hearken and hear my speech. For what doth the plowman plow all day, if not to sow? For what doth he open the ground and break the clods? When he hath made plain the face thereof, doth he not cast abroad the vetches and scatter the cummin; and put in first the wheat and then the barley, and the rye in its place? For his God doth teach him discretion; training him to his art.

‘For the vetches are not threshed out with a flail, neither is a cart turned about upon the cummin: because the vetches are easily beaten out with a staff, and the cummin with a rod.

‘Then is the wheat ground to make bread: for he will not be threshing it for ever! He would break it in pieces with the cart wheel and would bruise it under the feet of the men and horses.

‘This also [mean as it may seem] cometh from the Lord of hosts, who [in small things as in great] is wonderful in counsel, and excels in execution.—Therefore be ye not mockers, let your bonds of captivity be made strong: for I have heard from the Lord God of Hosts a thinning of the people determined on for the whole land!”

I have connected verse 22nd with the rest at the end, instead of leaving it where it formed the connexion with both this and the

preceding text, merely to shew that the prophet had an inference in view from the matter included in what he had before written ; and which he here left to be drawn by the reader.

I do not propose that in a new version (which we shall not, now, long be debarred from having, from some quarter) the same liberties should be taken *with the text* as are here exhibited: but if a little more attention were paid by the Translators, *to make their work intelligible to themselves* as they go on, by considering not merely what is the literal, but what must have been the grammatical sense, I see not who should forbid it. One thing certainly may effectually prevent such an improvement—the disgraceful state in which we stand, as Fellow professors of one and the same faith, of utter distrust and uncharitableness towards each other!

Matt. iv, 3. ‘*If* thou be the Son of God command that these stones be made bread.’ The tempter was here, it seems, in ignorance and uncertainty—he was, however, at his old work of *watching for evil*; and merely wanted something to proceed upon. But the *Wisdom of God*, in the SON, was too hard for him; and the answer he received made him none the wiser! Again, in that of Peter, Chap. xiv, 28. ‘*If* it be thou, bid me come to thee on the water’—the spirit of unbelief from the tempter was in *this* ‘*if*,’ too, and had well nigh sunk Peter in the sea! But he was near to his Lord; and, so, was saved. Let the reader not forget this, in his own adventures on the sea of trial.

But here follows an ‘*if*’ to which I know not a parallel, in the whole of what history (sacred or profane) I have read: ‘*If* thou hadst known, even thou [Jerusalem] at least in this thy day [of visitation] the things which belong unto thy peace! But now they are hid from thine eyes.’

In writing on the subject of composition, a good judge of the *pathetic* would, I think, make this his prime example! But what shall we say to those preachers, who get through a pretty tolerable length of the sermon by the use of a string of *ifs*, the purport of which (when all is said) amounts to no more than this: ‘Friends, *if* we were what we should be, we should not be what we are?’ Surely, *if* we knew what we were talking about, we should find ourselves more in place in describing, either what is amiss and how to be rectified; or first *what things should be*, and then, what they are. But to propose mere truisms, that would suit almost any company of frail mortals in which we might find ourselves, can do the cause of truth no great service. We should be more *decided* in the feeling, both that we have matter to communicate, and that it is our place to speak. Otherwise, that which began in hesitancy, with a ‘Lord *if* it be thou,’ may end (as indeed I have known it do) in a ‘Lord save me;’ to the dismay and discomfort, instead of the conviction and consolation of the church assembled.

There is a *necessity* laid on some, at times, in the work of prophecy, which must not be put by—and there is a *liberty*, granted to those who have at first moved under this, *which must not be abused.* Ed.

ART. III.—*Anecdotes of silenced Ministers. Continued.*

“Ejected from St Sepulchre’s [i. e. from the Church of the Holy Sepulchre, I conclude] Mr. Thomas Gouge.—He was a wonder of charity, humility, sincerity and moderation. Mr. Baxter says, he never heard of any person, of what rank, sort or sect soever, speak one word to his dishonour, or name any fault that they charged on his life or doctrine—no, not the highest Prelatists themselves; save only that he conformed not to their impositions.

“God blessed him with a good estate, and he liberally used it in works of charity; which he made indeed the great business of his life. When he had lost much by the fire [of London, 1666] and had settled his children and had his wife taken from him by death, he had but £150 a year left, and he gave £100 of that to charitable uses. It was his daily work to do all the good he could, with as great diligence and constancy as other men labour at their trades. He visited the poor, and stirred up the rich in whom he had any interest, to devote at least the tenth part of their estates to works of charity.

“When he was between sixty and seventy years of age, he used to travel into Wales and disperse what money he could spare, himself, or collect from others, among the poor labouring persecuted ministers there. He settled in the chief towns of Wales a great many schools, to the number of three or four hundred, for women to teach children to read; having himself undertaken to pay them for many hundred children. He preached, himself, in Wales, till they drove him from place to place by persecution. He went constantly to the parish churches and sometimes communicated with them. He was authorized by an old University license to preach occasionally [in them] yet for so doing was excommunicated in Wales, and that while he was doing all this good.

“He procured a very fair impression of the Bible in the Welch tongue, to the number of 8,000: one thousand of which were freely given to the poor; and the rest sent to the principal cities and towns in Wales, to be sold to the rich at reasonable rates, viz. at four shillings apiece, well bound and clasped. He was used to say he had two livings which he would not exchange for two of the greatest in England; meaning Wales, where he used to travel every year to spread knowledge, piety and charity, and Christ’s Hospital, where he used freely to catechise the poor children, in order to the well laying the foundations of religion in them in their tender years.”

Calamy subjoins to this account of Gouge a detail of the charities administered by him in Wales, in 1674 and 1675, before his excellent impression of the British [i. e. Welch] Bible, and under a charitable trust; among the particulars of which we find the following: There have been bought and distributed in several families, 32 Welch Bibles—which were all that could be had in Wales or London. It is attested by several signatures; and among them those of Tillotson, Whichcote, Poole and Stillingfleet—persons who, having been eminent in the Church of England, are here found among the promoters of the

first Bible charity on record among us. Calamy, v. 2, p. 10. Ed. 1713.

“Mr. Matthew Poole [author of the Synopsis and Annotations on Holy Scripture] was a very diligent preacher and a hard student. It was his usual way to rise very early and [taking some slight refreshment] continue his studies till the afternoon was pretty far advanced: when he laid study aside, went abroad, and spent the evening at the house of some friend.—At such times he would be exceedingly but innocently merry, very much diverting both himself and his company. After supper, when it grew towards time to go home, he would say, now let us call for a reckoning, and would then begin some very grave and serious discourse, and when he found the company was composed and serious, he would bid them ‘good night’ and go home. This course was doubtless very serviceable to his health, and tended to enable him to go through the great fatigue of his studies.” *Calamy Continuation*, vol. 1, p. 15. Rees Cyclop.

We must not omit to mention that this eminent scholar by his publications drew down upon him the hatred of the virulent papists of that age; by whom he was proscribed, and, retiring to Holland for refuge, died (not without suspicion of poison) 1679, aged about 56 years.

Silenced at Yarmouth, Mr. Job Tookie.—He was the son of Mr. Job Tookie, who was minister of St. Ives, and was turned out of that living for not reading the ‘Book of sports:’—he also was the son of a minister, and there had been ministers in the family for several generations. Born 1616—sent to Emanuel College, Cambridge, at about fourteen—remarkable for his serious piety and diligent application to his studies.

“From his first entering the college, he seemed to consecrate himself to the immediate service of God by frequent and fervent prayer, and a diligent care to improve his time.—Upon his leaving the University he was chaplain to the Lady Westmoreland and tutor to her sons, the Lord Townshend and Sir Horatio Townshend. The former highly respected him to his dying day, and was often pleased to advise with him in matters of moment: and the latter used often to say he loved Mr. Tookie, *because he was true to his principles*. Having heard that some of his performances were much applauded, and that, by some that had discovered no great respect for him, his desire was, that God would pardon the weakness of his servant and keep him from spiritual pride: and that the more he was pleased to honour him, he might so much the more be humble and watchful over his own heart—that God alone might be glorified.

“He was much affected when any slighted or opposed that gracious assistance of the Blessed spirit in prayer, of which he had himself so often had experience. ‘July 3rd, 1642, being the Lord’s day, I was [says he] much troubled at a sermon preached by one Mr. Reynolds, who bitterly and scornfully inveighed against extempore conceived prayer—which (to see the disposition of such men against the ways of grace) much perplexed me, lest in the delivery of the word this day I might any way miscarry—whereby to maintain that prejudice still in

carnal hearts : for which I sought the Lord and he was found, giving me that enlargement of spirit I desired : which I begged not for my own vain glory, but to protect the word from scandal and reproach.

“In visiting others (he says) I find it hard to walk profitably towards company—to make my conversation savoury, ‘seasoned with salt’ towards those among whom I converse. Labour therefore after heavenly mindedness, that it may bring on those that are weak, and convince those that are strangers to the ways of Grace: and that I may always aim at doing or receiving good.

“August 31st, 1642, He was told that one had threatened to pistol him, and was inclined to do it in the church on that day. His answer was only this, ‘The Lord keep me in his way and fear, and that will be my protection.’ He was very composed and easy under persecution and sufferings—and at length it pleased God to give him rest from his labours, November 20th, 1670, aged 54. It was observed that as his outward man decayed, his inward man was renewed day by day. Though his pain was intense, yet he took his last leave of his friends with great meekness and composure of mind in the words of Saint Paul, Farewell, be perfect, be of good comfort, be of one mind, and the God of love and peace shall be with you!” *Calamy*: Cont. ii, 620.

ART. IV.—*Act of Affirmation for Quakers and Moravians, dated 28th August, 1833: with Remarks.*

3 and 4 William IV, Cap. 49. An Act to allow Quakers and Moravians to make affirmation in all cases where an oath is or shall be required.

Whereas it is expedient and reasonable that the solemn Affirmation of Persons of the Persuasion of the People called Quakers, and of Moravians, should be allowed in all Cases where an Oath is or shall be required; be it therefore enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That every Person of the Persuasion of the People called Quakers, and every Moravian, be permitted to make his or her solemn Affirmation or Declaration, instead of taking an Oath, in all Places and for all Purposes whatsoever where an Oath is or shall be required either by the Common Law or by any Act of Parliament already made or hereafter to be made, which said Affirmation or Declaration shall be of the same Force and Effect as if he or she had taken an oath in the usual Form; and if any such Person making such solemn Affirmation or Declaration shall be lawfully convicted wilfully, falsely, and corruptly to have affirmed or declared any Matter or Thing, which if the same had been in the usual Form would have amounted to wilful and corrupt Perjury, he or she shall incur the same Penalties and Forfeitures as by the Laws and Statutes of this Realm are enacted against Persons convicted of wilful and corrupt

Perjury, any Law, Statute, or Custom to the contrary notwithstanding: Provided always, that every such Affirmation or Declaration shall be in the Words following; (that is to say,)

‘ I A. B. being one of the People called Quakers [or one of the Persuasion of the People called Quakers, or of the United Brethren called Moravians, as the Case may be,] do solemnly, sincerely, and truly declare and affirm.’

II. And whereas some Doubts may arise as to the Form of the Affirmation to be taken in lieu of the Oath of Abjuration by Persons of the Persuasion of the People called Quakers; be it therefore enacted, That instead of the Form of Affirmation prescribed in lieu of the Abjuration Oath by an Act of the Eighth Year of the Reign of His late Majesty King George the First, intituled *An Act for granting the People called Quakers such Forms of Affirmation or Declaration as may remove the Difficulties which many of them lie under*, and instead of the Form of the Oath of Abjuration prescribed by an Act of the Sixth Year of the Reign of His late Majesty King George the Third, intituled *An Act for altering the Oath of Abjuration and the Assurance, and for amending so much of an Act of the Seventh Year of Her late Majesty Queen Anne, intituled ‘ An Act for the Improvement of the Union of the Two Kingdoms,’ as after the Time therein limited requires the Delivery of certain Lists and Copies therein mentioned to Persons indicted of High Treason or Misprision of Treason*, every Person of the Persuasion of the People called Quakers shall be permitted to make his or her solemn Affirmation in the following words; (*videlicet*,)

‘ I A. B. being one of the People called Quakers, [or one of the Persuasion of the People called Quakers, or of the United Brethren called Moravians, as the Case may be,] do solemnly, sincerely, and truly acknowledge, profess, testify, and declare, That King William is lawful and rightful King of this Realm, and of all other His Dominions and Countries thereunto belonging: And I do solemnly and sincerely declare, That I do believe that not any of the Descendants of the Person who pretended to be Prince of Wales during the Life of the late King James the Second, and since his Decease pretended to be and took upon himself the Style and Title of King of England by the Name of James the Third, or of Scotland by the Name of James the Eighth, or the Style and Title of King of Great Britain, hath any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereunto belonging; and I do renounce and refuse any Allegiance or Obedience to any of them: And I do solemnly promise, That I will be true and faithful and bear true Allegiance to King William, and to Him will be faithful against all traitorous Conspiracies and Attempts whatsoever which shall be made against His Person, Crown, or Dignity; and I will do my best Endeavour to disclose and make known to king William and His Successors all Treasons and traitorous Conspiracies which I shall know to be made against Him or any of Them; and I will be true and faithful to the Succession of the Crown, against the Descendants of the said James, and against all other Persons whatsoever, which Succession by an Act, intituled *An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject*, is and stands limited to the Princess Sophia Electress and Duchess Dowager of Hanover, and the Heirs of her Body, being Protestants: And all these Things I do plainly and sincerely acknowledge, promise, and declare, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever: And I do make this Recognition, Acknowledgment, Renunciation, and Promise heartily, willingly, and truly.’

The insertion of the words ‘ or of the United brethren called Moravians ’ in the *form* to be used in lieu of the Oath of Abjuration,

seems a redundancy; the previous *enactment* (if the printed Act be correct) making no mention of them: however as they are clearly included in the general enactment in the first clause, this may not be of much consequence. It is matter of satisfaction to see the privilege of the affirmation thus extended; however the case may have stood with the generality of that denomination, *as to a previous refusal to swear*. I remember, some years back, when the Moravians were included with us in an Act relating to the Militia, to have made enquiry and received from the best authority the information, that this indulgence was extended to *them*, not in condensation to a scruple against bearing arms (as in the case of the Quakers) but to prevent their Missionaries and Ministers, abroad, being *persecuted* (as they were found to be) by the means of requisitions to Military service.

The first successful movement towards obtaining relief for Friends in the case of not swearing, was made by a petition to the House of Commons, read the 7th of the Twelfth Month, 1695, when leave was given, 'by a great majority'—'to bring in a Bill, that our solemn affirmation and negation, might be accepted instead of an oath.' (a)

The Petition was signed by twenty leading members of the society. George Fox had now been dead five years; and George Whitehead appears to have taken the lead in the previous solicitations, which occupied some weeks time. Edmund Waller, son of the poet, and 'member for Agmondesham,' who appears to have inclined to quakerism, 'was very helpful (says Whitehead) by solicitation and motion in the House for our said petition.' The grievances for which Friends sought redress are thus described:

"For this cause of not Swearing, we have been exposed to great sufferings and inconveniences in our persons and estates, by tedious imprisonments, and disabled from receiving our due debts, or defending our just titles and properties; not suffered to give evidence in Courts of Judicature at Common, or Civil Law, nor to answer in Chancery, or Exchequer, prove wills and testaments, or take administrations, or to proceed in our trades at Custom House, or be admitted to our lands, or trusted in our duties and services in Courts Leet, and Courts Baron, but great advantage is taken against us, because we so fear an Oath, as that we dare not Swear: for which cause also, our children and young men are not allowed their Freedoms in Cities or Corporations, when they have faithfully served out their Apprentiships. Nor admitted to give our voices in elections of Magistrates, and Parliament Members in divers Places, though known to have Right thereunto as Freeholders, &c."

When the nature and extent of these privations is considered, we need not wonder to hear that, when the point had been carried in the House for a bill, many of the members came out to Friends and 'with great joy, love and tenderness also, shewed their satisfaction' at this success!

(a) Whitehead's *Christian Progress*, Edition 1725, p. 643-655.

'There was a care on the minds of the members who favoured the Bill, that there should be in the form some solemn or sacred expressions, religiously respecting God, as *solemnly to declare the truth in his presence*: Which (says G. W.) we durst not gainsay lest we should be deemed Atheists; it being our principle that God is Omnipresent, and Omniscient also. Sir Francis Wynington, 'an ancient able counsel' drew the Bill, in as short a form as was consistent with this object, and it passed the Commons by 146 votes against 99. When it came to the Lords, the case of Friends (before exhibited to the Commons) was reprinted, and fortified with the *two foreign precedents* of an indulgence granted to the Menists (who refused to swear in any case) by William of Nassau in 1577, and by Prince Maurice in 1593. At the second reading 'some of the Bishops' urged the adding to the form of such terms as, I call God to witness and judge—or to record upon my soul—I appeal to God as judge, &c. and it cost the temporal Lords no small pains to satisfy them in Committee: which was not to be effected without conceding something, and the form as now passed stood: 'I, A. B. do declare in the presence of Almighty God, the witness of the truth of what I say:—The Act as passed was to continue in force 'for seven years from the 16th of May 1696 (O. S.) and from thence to the end of the next Session of Parliament.' It was afterwards renewed 'for eleven years beginning the 22nd Nov. 1702.'

George Whitehead was strenuous on this occasion to avoid 'any imprecation, appealing to or invoking God, as Judge or avenger' which 'would be construed to be an oath, or of the nature of an oath; or (severely) as swearing.' And many of the society being still under conscientious uneasiness with the form, further endeavours were used. But it was not until 1721 that the favourable opportunity they were waiting for occurred. (b) In this year, after a personal application on the subject by Joseph Wyeth to the King (by whom that friend was known and respected) a Petition went in, signed by one hundred and thirty two Friends, for the removal of the difficulties. On this occasion, the personal interest also of Thomas Story, an eminent member of the society, with the Earl of Carlisle in the upper house and the Lord Morpeth in the Commons, and his solicitation of the ministry were of service to the cause. The Bill passed the Commons as before, but was strongly opposed in the Lords; and the endeavours before used were repeated. to make it carry the substance of an oath. The Archbishop of York presented against it a Petition purporting to be from the Clergy in and about London, but signed only by forty one out of five hundred of them, and those 'very obscure.' The petition was branded as a seditious libel, and rejected by the majority, and the Bill passed.—The votes in Committee, on a motion of the Archbishop of York that the affirmation should not go in any suit at law for tithes, were 21 for, and 52 against the Clergy. Of a *protest in the sequel against THE BILL, signed by three bishops* and eleven other

(b) Gough's Hist. vol. iv, p. 180--197.

peers, I have given an account in this work, vol. 1, p. 113; where may be found, likewise, the substance of the Act, which is the 8 Geo. 1, cap. 6; afterwards made perpetual by the 22 Geo. II, in 1749; the form in both being, 'I, A. B. do solemnly sincerely and truly declare and affirm.'

The Society expressed itself 'truly thankful to God and those in authority' for this relief; the subject having caused it much trouble, by the differences that arose about it, in its meetings for discipline as well as among the members individually. (c)

In both these Acts the penalty of false and corrupt affirmation is made the same as for perjury; and the affirmation itself is subject to the exceptions of not passing in criminal cases, or to serve on juries, or to bear any office or place of profit in the government.

The subject is thus brought down to the Act before us, on which I need not remark further. On the former occasion, Friends were solicitous that the privilege thus acquired should not be abused; and they issued 'An Epistle of caution to Friends in general, relating to the solemn affirmation, from a meeting held in London the 2nd of the First Month, Jan. 1721-2.' (d) In this document are advices very well adapted to the case as it stands at present—but it is probable the Society will now again press upon its members, on occasion of the acquisition of their full Civil rights in this matter, the obligations to truth and honesty resting on our Christian profession, and the necessity of stating with due caution and deliberation whatsoever facts, opinions or engagements we may find ourselves called upon to affirm to in public. I shall be ready to give a place in this work to any suitable pieces of advice of the kind which may come under my hands for the purpose. *Ed.*

ART. V.—*Lines suggested by walking through a corn field on a Summer's Evening, 1800.*

Thus far propitious Heaven our hope has crown'd
And Earth wears plenty smiling on her face;
The ripening ears nod to the sun-burnt ground,
While harvest marches on with equal pace.

But now the fervid sun, with face unveil'd
By cloud or fog, long time has shot his ray
Full on the basking bosom of the field,
Exhaling fast its watery stores away.

(c) Story's Journal, Folio: p. 476, 529, 617, 753-768. Yearly Meet. Minutes, under the head Affirmation.

(d) Gough, Hist. vol. iv, p. 191. See also *Davis's Digest*, on the whole.

These Air receives and, with the load o'ercharg'd,
 Begins in fleecy clouds to pile it high;
 The setting Sun by floating haze enlarg'd,
 And sultry eve announce the thunder nigh.

O Thou Supreme! who ever hast controul'd
 Alike this storm, and the worse rage of war,
 If Britain yet thy mercy claim, withhold
 From wasting this, and banish that afar.

O succour (if the time be come) thy poor;
 The needy body and the soul relieve:
 Give that its outward bread to reap; nay, more
 Teach this, chastis'd by want, how to receive
 These thy good gifts aright and in true peace to live!

ART. VI.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Stag's Horns.

Utilissimum sæpe quod contemnitur. *Phædr. I. 12.*

His thirst allay'd, at the clear stream
 The Stag his crest admiring stood,
 Where, gilt by the sun's morning beam,
 Shone the broad antlers in the flood.
 His legs he next surveys with pain:
 Would they were aught but what they are—
 My graceful boundings o'er the plain
 Too slender and too weak to bear.
 Alas! full oft a seeming good,
 Lured by its fair outside we prize,
 And spurn the gift, ill-understood,
 Where, meanly lodged, our safety lies.
 For now, loud echoing through the vale,
 And following as he darts away,
 The hunter's shouts his ear assail;—
 Yet had the hunters lost their prey
 But that, to cover when he came
 And sought the thicket's shade profound,
 The slower hounds o'ertook the game,
 Fast by his head's proud honours bound.
 And now their griping fangs he feels,
 And thus with his last breath he cries,
 "Wretch! to whom death alone reveals
 What thou shouldst value,—what despise."

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PRO PATRIÃ.

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ART. I.—*Of the Office of Churchwarden, as subject to be filled by Quakers: with the case of a Friend elected to it in the year 1808.*

It is well known that Friends have expressed a decided objection (as a society) to their members serving the office of Churchwarden, and have used considerable endeavour to prevent their being chosen to it. The following case (which the Editor is prepared to authenticate to any who may desire that satisfaction for good ends) is now published as likely to afford to the younger members of our Society some useful information. *Ed.*

CASE: In the Seventh month, 1808, I was served by the Churchwardens of the Parish of West Ham with notice of my election to that Office on the preceding Easter Tuesday (so called) and required to attend the Archdeacon, or his Surrogate, &c. at Romford on the 27th of the Month, to be affirmed into and take upon myself the Office. I had been long informed of my being chosen, and that it was expected I should provide a deputy, according to the Act of Toleration, and the practice of some friends chosen in our parish heretofore: but having fully weighed the matter I found the *execution* of the office, *in any manner*, to be so inconsistent with my religious principles, that I could not, with peace of mind, engage in it. My objection lay against the Office itself, independent of any circumstances attending it, that might by the favour of the Ecclesiastical Officer admitting me, or of my fellow-parishioners, be made easy to me. It is an Office under the Hierarchy, and its execution, (saving some civil duties imposed by comparatively modern Acts of Parliament) tends directly

to the support of the authority, and the promotion of the peculiar interests, of the Priesthood. The Church (or building commonly so called) with its appurtenances, is the Freehold of the Parson or Vicar, who alone is said to be interested in its loss or preservation. Consequently the Churchwarden, in respect of the proper and chief duty of his office, is the guardian, not of the goods of the Parish, but of the Instruments of the Priest, wherewith he exercises that venal, forced and, in general, lifeless form of ministry and worship which, together with the Hierarchy imposing it, the faithful members of our Society have ever been concerned to testify against. As I could not pay the Priest for exercising his profession, so neither could I depute a person to execute an office instituted and supported for assisting him therein.

Having occasion to be absent on a journey at the time fixed for my appearance, I went previously to Chelmsford, and left at the house of the Archdeacon's officer a copy of my reasons in writing (A) for refusing to execute the office. During my absence two letters came from him (B. C.) pressing me to consent to serve, either personally or by deputy. In the first of these, I was informed that, on my persisting to refuse, he should be under the necessity of "issuing process against me" viz. in the Ecclesiastical Court. In the second, it was stated that my refusal must occasion a suit between me and the parish. As I expected to incur a prosecution of some kind, I was desirous that it might be in the Civil, rather than in the Ecclesiastical court. I thought this mode the more agreeable to law, my offence appearing to me to be a simple breach of the law, as stated in the Act of toleration: and I did not suppose that, in the face of so clear a provision for *dissenters*, the Clergy would venture to prosecute one, under *their* law for default of personal service.

I was likewise informed, by desire of the Vestry, that they would not have insisted upon my serving the office, had there not been so many of my persuasion in that part of the parish where I resided: who, it was foreseen, might plead my exemption as a precedent for their own. I replied to these letters (D.) referring the Surrogate to my determination and the reasons for it before handed to him, and claiming to be heard before the Vestry; for which the Vestry-Clerk had hitherto refused to procure me an opportunity.

On the 22nd of 9th Month, a Vestry was called on this among other business. I wrote to a Magistrate in the parish (E) to whom I am known, and who is reputed skilful in Parish law, to request his attendance, expecting no favour from the Vestry-Clerk, whom I perceived to be very tenacious of the pretended rights of the parish. This magistrate however did not attend, nor were there present more than the few, by whom the Vestry business is commonly transacted. I was not inclined to carry my point by personal interest, as it was not my own exemption merely for which I contended: otherwise I believe it might now have been so carried. To the Vestry thus constituted I stated my reasons for refusing to appoint a deputy, offering to do the duty of the office *so far as the proper business of the parish was concerned*, if I might be excused from the rest. I was heard with patience

but no discussion ensued, the Vestry-Clerk being of opinion that the matter was no longer in their discretion. Thus I was on the point of being sued in the Ecclesiastical Court, by the officers of that court acting under its direction in the Vestry—my neighbours (to whom the decision properly belonged) in the mean time looking on; some with useless compassion, and others with the selfish feeling, that if way were made for Friends to be excused, this burden (as it seems to be accounted by nearly all of them) would fall heavier on their own shoulders.

About a month after this hearing, I had a second summons to attend the Archdeacon, or his officer at Romford to be *sworn* into the office. I attended, repeated my refusal, and was dismissed expecting that the suit would immediately commence. But many persons in the parish being against the prosecution; some from motives of friendship to me, and others from apprehensions of the expence that might be incurred, the matter was reconsidered at another Vestry, more fully attended, where after I had been heard, and much had passed in the usual irregular way, it was proposed that some person should be chosen as a *substitute*. To this, I informed them, I had no objection, the person being of their own choosing and appointing, but that I could not either directly or indirectly recompense him for his time. A neighbour, however, to whom I had formerly rendered some service, voluntarily offered himself and was accepted: so that I was at length excused from all active compliance. It may be proper to add, for the caution of any other friend who may be hereafter so excused, that after I had withdrawn, the Vestry-Clerk (like a staunch tool of the priesthood) *attempted to record this person on the minutes, not as their own substitute but as my deputy*: by which means the precedent obtained by my resistance might have been lost. This disingenuous attempt was defeated by the interference of a sensible neighbour who saw its tendency.

Should any friend hereafter find it his place to resist this imposition on our Christian liberty (hitherto so commonly given way to) I know of no better or more likely course that he can take, than to endeavour, before his appointment if possible, or otherwise as soon after as may be, to get his case fully stated to as many of his more moderate neighbours as he can, and move the Vestry for a release from the Ecclesiastical appointment, on condition of fulfilling the *Parochial* duty.

(A)

Reasons offered by one of the people called Quakers, for refusing to execute, in person or by deputy, the office of Churchwarden.

This office is properly an Ecclesiastical one. It was originally "only to take care of the goods, repairs and ornaments of the Church:" afterwards to present offenders to the Ecclesiastical Court, with various other duties annexed relating to the discipline of the Church. "In the ancient Episcopal Synods," says Burn in his Ecclesiastical Law, under this head, "the Bishops were wont to summon divers creditable persons out of every parish, to give information of, and to

attest the disorders of Clergy and People. These were called *testes synodales* (*synodsmen* and, by corruption, *sidesmen*) and were in after times a kind of impannelled jury, consisting of two, three, or more persons in every parish, who were upon oath to present all hereticks and other irregular persons."—"But for the most part this whole office is now devolved upon the Churchwardens, together with that other office which their name more properly imports, of taking care of the Church, and of the goods thereof, which they had of very ancient time."

Accordingly the Churchwarden is sworn "truly and faithfully to execute the office of Churchwarden," by which we may understand the original one above mentioned—and further, "to the best of his skill and knowledge to present such things and persons as are presentable by the laws Ecclesiastical of this realm."

So far I think fit to premise, as to the origin and nature of this office: whereby it will appear that, notwithstanding the civil duties in more modern times annexed to it, the intention thereof is, clearly, to enforce the Ecclesiastical Laws, and preserve the property of the Church of England; all which may seem very consistent and proper for persons in her communion. But when it happens, as it sometimes does in this part of the kingdom, and in this only (I mean within a part of the diocese of London) that one of the people called Quakers is elected Churchwarden, he is placed in a situation in which, if he makes the proper enquiries, and considers well the subject, he is involved in no small difficulty. An upright man of any religious denomination, would scarcely be brought to enter into a solemn engagement to discharge an office, with the duties of which he was unacquainted. If the Quaker informs himself of these, he will find them (putting all that is obsolete out of the question) to be such as he cannot execute without, in many things, violating his principles; and on which, therefore, he ought not to promise. I believe dissenters in general are expected, in this parish, to provide a deputy, according to the Act of Toleration, which says, "If any person dissenting from the Church of England, shall be chosen, or otherwise appointed to bear the office of Churchwarden, or any other parochial office, and if such person shall scruple to take upon him such office, in regard of the oaths, or of any other matter or thing required by the law to be taken or done in respect of such office, he shall and may execute the same by a sufficient deputy by him to be provided, that shall comply with the laws in that behalf; provided that the said deputy be allowed and approved by such persons, and in such manner, as such officer should by law have been allowed and approved."

It might be supposed that this clause would afford to the Quaker an immediate release from the difficulty above mentioned—and such undoubtedly was the intention of the Legislature. To this intention I desire to pay all due respect; but I feel myself obliged here to say that to me it affords no release: not such a release as I can embrace with peace of mind, in the consciousness of integrity, of sincerity, and

consistency with my religious profession. I scruple, not only to take upon myself this office, but to execute it, at all and in any manner.

It is a well known maxim in law, *Qui facit per alium, facit per [pro] se*. If I provide the deputy, the Legislature plainly declares that I do the office : and so says the parish. For I am hereby exempt from being chosen again, until it comes again to my turn ; and my deputy, on his part, is liable to serve again the next year, or any succeeding one, if it should fall to his turn. In short, if I provide a deputy churchwarden, I enforce the claims and laws of the Church of England, as truly as I do my own business by my servant, whom I pay for that purpose. But I have never been a member of the Church of England, and I dissent, on full conviction, from the system of Ecclesiastical polity which she maintains. An avowed dissent, on such grounds, and a practical consent or conformity, by executing an office which, duly considered, is an important one in the said system, are things, in my apprehension, so clearly incongruous, that I cannot by any mode of sound reasoning bring myself to both. It seems to me that I shall have no right to regard myself as a dissenter, during the year in which I execute, although it be by my deputy, an office in the Church. As I value my liberty of choice, in matters belonging to religious duty, more highly than personal freedom or property, I shall therefore not provide a deputy for this purpose. I would however willingly discharge those duties relating to the care of the poor, which are now attached to the office, and which with us consist almost wholly in attending the Monthly Committees—provided I might do it without becoming an Ecclesiastical officer.

Having stated the principle of my refusal, I will now exhibit some of the consequences, which would attend my compliance in order to set in a stronger light, if possible, the inconsistency of the latter.

Should I execute this office by deputy—I, who am principled against all swearing, because I believe it to be prohibited by Christ, shall procure a person to swear voluntarily in my stead, before an officer of a Christian church, and on its affairs :

And to make a promise on his oath, which if he be fully qualified for the office, that is to say, acquainted with the laws of the Church of England, he will make (it is to be presumed) without the least intention to perform it :

But supposing him so ignorant in this respect, as to have a complete *salvo* for omitting to *present* either thing or person, there are certain duties of the office which he will not be suffered to neglect. My deputy, and his colleagues, with or without the parishioners, will make and levy a Church-rate. Here I, who am principled against all *compulsory* provision for public worship, and against many things in particular which the provision in question contains, shall *virtually exercise compulsion, in this matter, on my fellow parishioners and on myself*. For my deputy, or some one on his behalf, will demand the Rate of me, and on my refusing to pay it, he will apply (if he does his office) to the civil power for a warrant, with which he will distrain

my goods, in order to defray out of the produce of the sale thereof the said rate, and his incidental expences; and the like with other Quakers. But I shall leave it to every man who has the least understanding of the word Toleration, and of the nature of civil and religious liberty, to determine whether it could consist with right reason, and the spirit of our laws, thus to oblige a dissenter from the Establishment to act, under its authority, as an instrument of his own and his fellow's suffering. * * * * *

Plaistow, 29th of 5th Month, 1808.

(B)

Sir, I am requested by the Churchwardens of West Ham, to acquaint you that they are desirous that you should take upon you the execution of the office of Churchwarden in the said parish, to which you have been elected. I hope therefore that you will comply with their request. You may take the usual affirmation before some Civilian at Doctor's Commons, and if you are willing so to do, I will send up the presentment to Mr. Fox, and he will attend you. I hope you will not refuse executing the office, personally or by deputy: if you do, I shall be under the necessity of issuing process against you, which will be attended with considerable expence and trouble to you, and I do not conceive that you have any legal excuse. The Gentlemen desired me to inform you, that they should not have insisted upon your serving the Office, had there not been so many gentlemen of your persuasion in that part of the parish wherein you reside, that they could not dispense with your service. In hopes of hearing from you the first opportunity, I am Sir, Your most obedient Servant, J. O. Parker. Chelmsford, 30th, July, 1808.

(C.)

Sir, I was in hopes that I should before this time have been favoured with an answer to the letter which I wrote to you some time since apprising you of your having been chosen Churchwarden of the parish of West Ham, and the necessity from the circumstances therein stated, of your serving the office personally or by deputy. I am sorry upon your account, that the circumstance has occurred; but I have no discretion, and your refusal either to serve personally or by deputy must occasion a suit between you and the parish. I have looked into the books upon the subject and it does not appear that you have any legal excuse from serving the office; but an objection arising from your own conscience. Though you cannot satisfy yourself in the personal execution of the office it strikes me that you might acquiesce in the execution thereof by deputy, under the principle that you have no legal exemption, and therefore do no more than by the law of the land you are bound to do. You will greatly oblige me by favouring me with your answer, being pressed by the parishioners to proceed in the business. I am, Sir, Your most obedient Servant, J. O. Parker. Chelmsford, August 23rd, 1808.

(D.)

Reply. Respected friend, I am only two days returned from a journey, during my absence on which both thy Letters arrived. I have endeavoured, as well as I could, to state clearly my objections to executing the office of Churchwarden, either personally or by deputy, in the paper left at thy house. I have since found no reason to alter my determination, which is *not* to execute the office in the usual way. There are certain duties relating to the poor, which I would readily discharge without the usual initiation. My reasons for the refusal, and a statement of the part I am willing to take, I should have been glad to communicate to the parishioners in vestry, but the opportunity has been hitherto refused. If any proceedings are commenced against me, without this hearing, I shall deem myself more harshly treated than my conduct in the parish, in any instance since I came

into it, can have merited. I am well aware that as to the providing of a deputy I have no *legal* exemption. Yet I think I have a reasonable one, if I might be allowed to plead it; and one which is sufficiently countenanced by a clause in an Act of Parliament, passed in the present year. I regret the trouble which the circumstance may occasion, and am sensible, I trust, of the kindness towards me expressed in thy letters; but my resolution in the matter was taken with the view before me of the consequences that might result, if the parish should determine on a prosecution: which will be altogether fruitless, as to any thing which they may expect from me in the case; since, as I have already said, I prefer consistency with my religious principles to the security of my property or freedom. I remain thy friend, * * 9th Month; 1808.

(E)

Letter to a Magistrate. Eleventh Month, 9th, 1808. Respected Friend, If it be not an unreasonable request, nor incompatible with thy convenience, I should be particularly obliged by thy attendance at the vestry to-morrow afternoon, on the proposed prosecution of * * for refusing to serve as Churchwarden. My reason is this. I am threatened with the Ecclesiastical Court, at the instance, as I apprehend, of those who, in that case, will be both the promoters of the prosecution and my judges; for I cannot attribute to my Fellow-parishioners a preference of this mode of proceeding. I have more regard, I trust, for *their* privilege of claiming my service, than to shun the penalty *they* may deem it *needful* to enforce in lieu of it: only, if I must be punished, I had rather fall into the hands of Cæsar, than of the parsons! Now my offence, I humbly conceive, is neither more nor less than the breach of an Act of Parliament, the mode of prosecuting for which, and the punishment, will immediately occur to thee. But in vain shall I represent this to the body before whom I am to appear to-morrow, unless there be present some Gentleman, of legal weight sufficient to secure it due consideration; which is *all I have to ask*, and more than any one, I am afraid, will venture to propose, in the presence of so high authority as Mr. Vestry Clerk, unless he be either a magistrate or a lawyer! To be serious however, as I have need to be, on this occasion, the question, *how* I shall be proceeded against, involves some considerations of importance to the parish. I will certainly oppose every possible bar to church-vexation; and trust I shall be able to obtain the prohibitory interference of the Civil power. To the latter power I shall willingly yield *passive* obedience. I am an Englishman, and I have broken the Law. Let me be tried by my peers—punished, if found guilty—and sent about my business: but surely there is no parity or proportion between the offence of *refusing* an office of the Church, and the punishment of excommunication; and if the prosecutor then goes on, imprisonment during his pleasure! To this however I can submit, rather than enter into the *Ecclesiastical corps*, or do their business by purse or in person.

The Act to which I allude is the Act of Toleration, which says, “If any person, dissenting from the Church of England, shall be chosen or otherwise appointed to bear the office of Churchwarden, or any other parochial office, and such person shall scruple to take upon him such office, in regard of the oaths, or of any other matter or thing required by the law to be taken or done in respect of such office, he *shall* and may execute the same by a *sufficient deputy* by him to be provided, that shall comply with the laws in that behalf; provided that the said deputy be allowed and approved by such persons, and in such manner, as such officer should by law have been allowed and approved.”

This appears a sufficient and reasonable provision for those dissenters who *voluntarily pay Church-rates*, and who therefore ought not to refuse to provide for collecting and expending them, seeing they allow the rate by their own act. The Quaker, however if he be a consistent one, cannot pay them, and therefore should be refused the trust of expending them, and ought not (seeing the law indulges

his scruple of payment by providing the mode of distraint) to be compelled to appoint and pay a person to collect them from others, and *distrain for them upon himself*. I cannot think that the Quakers were at all in contemplation as eligible to this office, at the time of the passing of that Act, and it was only by a part of the diocese of London, out of the whole kingdom, that they are now so considered.

Should there be any thing in the foregoing distinctions deserving of attention, thy procuring way to be made for their consideration by the Vestry will oblige me. I stated to them some time ago my reasons, but they were merely *heard*, as the Vestry Clerk thought there was no power in them to deliberate upon them. *Now* the same body is about to exercise that power, without my reasons before them. Excuse my prolixity: thy respectful friend, * *

ART. II.—*On Jests and Ghost stories.*

Written on a particular occasion about the year 1808.

The exhibition of a monster is a misdemeanor in Law. *Burn*, in his Justice, cites the case of a monstrous child, that died, and was embalmed to be kept for shew; but was ordered by the Lord Chancellor to be buried. I take this decision to have been founded in good sense, and to be justifiable by physical and moral reasons. As it is not in this way only, that the king's liege people may complain of public annoyance, I would propose that *Readers*, who find themselves aggrieved, should be allowed to present as nuisances, in the Court of Criticism, some of the brats of a sort of writers, who shine no where but in the ludicrous and the horrible! When we would amuse a large circle with the fruits of our labour, I should think it polite to use a little more judgment, and regard to their feelings of delicacy, than they do who will needs make us hear all that they have been dreaming. Unless indeed, using our books only to kill time for ourselves, we deem it a mark of respect to do the like office for others. We have exploded with a vengeance the oral traditions of the nursery and chimney corner; and are at no small pains to provide, for our children, materials of thought more improving to the judgment. In the mean time, as if these treasures must find a lodging in somebody's cranium, there is certainly a growing fondness, in many adults, for the embalmed hobgoblins of former ages. After much pains taken to resuscitate these monstrous births of the imagination, he who has but had a look at them is glad to forget them again; though some (it is to be supposed) will be apt to remember them a little out of season. On youth especially (who *will* read what is provided for their seniors) narrative is strongly impressed; and the moral, or interest of the piece, often escapes them: nor can any quantity of this seasoning give to such matter a nutritious quality. If our ancestors, with their solemn belief of spectres tractable by exorcism, were to be pitied, shall we praise the taste of those, who with an exuberance of rational amusement at hand, can think them now worth putting in new cloaths!

Leaving those who prowl in the catacombs, and *amuse* by making our hair stand on end, let us take a glance at another class; whose object seems to be, on all occasions, to see our faces "relaxed into

an universal grin!" The pretence for much of this is, that it is a good way to combat the prejudices of the multitude. Wit is, I grant, the legitimate weapon of the man, who attacks the folly and perverseness of others, on ground where common sense has well drawn that line which precludes the necessity of serious argument. But there are topics very open, I shall not say to wit, (for wit is understanding) but to a spurious and ungenerous ridicule, on which the gross or inadequate notions of the many are *not* the result of caprice. Were they to surrender their prejudices to ridicule unmixed with instruction, let them become *whose* fools they might, they would not purchase a discharge from mental servitude. Further, on many of these points, the proudest *literati* will be seen, one day, to have been raised only by a little sophistry above the vulgar; and were it fit that the sublimest knowledge, and the best interests of man, should be the subject of a laughing contest, the blunders of some, who have undertaken, *en philosophe*, to cure the people of the weakness of religious faith, would make no contemptible collection. I admire indeed the irony of a good writer, when he corrects a popular error, or combats intolerant and self-interested ignorance in fair argument; but this is *not* the weapon of the sharp-shooter, whom we detect behind trees, taking aim at the opinions of others, his own unseen. He who can bestow nothing better than a coarse jest on Religion, may be justly suspected to hold it in little estimation, if not indeed to be the partizan of Libertinism. The stake in *this* cause is inestimable; and for my part I would say, here (to conclude with Law as I began,) *De non apparentibus et non existentibus eadem sit Ratio.* H.

ART. III.—*Lavater the Physiognomist: his singular character; and opinion of Animal Magnetism.*

This celebrated writer was the twelfth child of a physician at Zurich: born 14th November, 1741.

Of his disposition in childhood he writes, 'I recollect how much I suffered at this early period of my life from timidity and bashfulness. Curiosity continually impelled me, while fear restrained me. Yet I observed and felt, though I could never communicate my feelings and observations: or if I attempted to make such a communication, the manner in which I did it was so absurd, and drew on me so much ridicule, that I soon found myself incapable of uttering another word.'

He fell however to the charge of a good schoolmaster, who treated him with mildness and patience. From the end of his sixth year, his mental powers appear gradually to have expanded. '*A sense of religion dawned in his heart*, and the germ of that enthusiastic ardour [now, by a set of hard headed and hard hearted sceptics called Lunacy, or *dementia quoad hoc* at least, when a man is ardent in any particular study or pursuit connected with our better feelings—the

germ of this ardour] which distinguished him through life began to expand. His imagination, he tells us, was continually at work to conceive and plan what might appear uncommon and extraordinary.'

'I meant, he says, neither to murder nor distress any person; my timid and good heart shuddered at such an idea; *but to steal with ingenious artifice, and then bestow the stolen property with similar adroitness and privacy on another*, who might want it more, only retaining so much of it as might be sufficient for my own support—to do no serious injury, *but to produce extraordinary changes and visible effects, while I myself remained invisible*, was one of my favourite conceptions, on which my industrious fancy was frequently for whole hours together most ridiculously employed.'—'For a considerable time I read nothing but accounts of banditti, their chiefs and artful exploits. Their acts of cruelty and violence I abhorred, but laughed aloud when they dexterously played any wily trick.'

He gave to the poor with so much feeling, and so little discretion, that he was generally regarded by his school fellows as a simpleton. His extreme restraint, in point of manner and diction, added strength to these impressions. 'If at any time I ventured to say any thing, the answer I generally received was the exclamation—Could any simple child say any thing sillier?' 'Now (continues he, writing in 1779) I have lost, or rather appear to have lost, this simplicity; *yet I still experience hours, nay often days, in which the same childishness, timidity, and awkward simplicity again return*; and I should be exposed to the incapacity and absurdity of expression, which has so frequently perplexed and rendered me ridiculous in my youth, *had not the experience acquired by time taught me to conceal my infirmity*; or retire when I feel it coming upon me.—A certain childish spirit appears to be inseparable from my nature; though I cannot conceal that from my earliest youth, when irritated by injustice, I have ever been ready to oppose the perpetrator of it with my utmost force, and a kind of frantic courage forgetful of every danger.'

In his tenth year, he had been devoted by his own desire to the ministry, so far at least as the secret determination of his parents could effect this: and a minister he was ordained in 1762 accordingly, having gone through the preparatory course of education. But to proceed with his mental character in early youth, 'Amid all my volatility and irregularity, all my propensity to giddy mirth, I continually felt a something which restrained me and inclined me to seriousness, *or if any choose so to call it, melancholy*. Frequently have I thrown away every thing in which I took delight, condemned myself for every smile, and accused myself of forgetfulness of my God, with every breath I drew. Then would I hide myself in solitude and shed bitter tears. Then was I sunken so low that I could neither look on heaven nor earth; neither to God nor to man. It is true, these feelings soon became feebler, but I never entirely lost them. There was always a principle in me which incited, impelled and forced me to seek something more exalted, more noble. Addicted as I appeared to be, and was by nature, to levity

and heedless mirth, conspicuous as this exterior of my character (which in part was pleasing) seemed to every one, there was still in the depths of my soul an ardent thirst for things invisible, a striving after the powers and energies not the objects of sight. I felt some thing within me, which, when I suffered under that oppression and restraint which was my natural infirmity, seemed to say to me, Thou hast that in thee which they have not, and knowest and feelest what they know not and feel not.' Thus he was supported, while made 'the sport and ridicule of all around him.' A principal source (he adds) of the disappointments and mortifications I suffered was, that I would sometimes endeavour to discourse seriously of and communicate these extraordinary sensations and ideas to others, *by whom I was misunderstood, repulsed and ridiculed.*'

He was in the constant habit of prayer, and it is plain from his account of this, that he not only derived from the prayer of faith that inward support which is the common experience of believers, but that his petitions were, *in some way*, made also the feeling of those whom it was expedient that they should influence. 'Had I lost or *misapplied* money, either from profusion or charity, and were I to give an account of it (for my mother used to examine strictly in what manner I expended every shilling she knew that I had) I prayed, and received before the time came when I was to give my account, some present of pocket-money, from my grandmother, my father or some other person.' But ought not these receipts also to have entered into the account with his mother? Here seems to have been a little Jesuitical intrigue and rivalry between his friends, on the subject of his finances! However, to be serious, he derived from the habit of prayer a solid satisfaction and benefit. 'It is scarcely possible to conceive (he says) the strength of my faith at these years, when I was in difficulties and trouble. If I could pray, it seemed to me that I had already obtained the object of my prayer. Once I had given in an exercise, on which much depended, and after it was in the hands of the master, I recollected that I had written *relata* instead of *revelata*. Can there be a stronger proof of the simplicity and strength of my childish faith, than that I prayed to God that he would correct the word, and write *ve* above it with black ink [the faults were probably to be marked in *red*] The fool may here laugh, the philosopher sneer, the infidel doubt, and the simple talk of chance; but the *ve* was written above in another hand with black ink, somewhat blacker than mine; and my exercise was adjudged faultless. I believe the correction was made by the master, from the partial kindness he entertained for me; and I think it was anxiety and presentiment, on my part, which assumed the form of prayer—Let this suffice—I did not investigate, I felt. *I did not analyze and decompose my food, I fed on it.* I had a God who taught me to pray and who heard my prayer; a God who was indispensable to me, because he afforded me aid. *O that I could again return to the artless, innocent, blessed simplicity of my early days!*

At the death of his elder brother (being then 15) he fell under an

illusion on entering the chamber where the corpse lay: imagining he saw gliding before him an appearance of a dull whiteness, a pale shapeless phantom. At this he was much terrified; and from that moment became subject to such a fear of apparitions, ghosts and phantoms, that he could not stay a single moment alone, by night or day, in a room which had the door shut. 'This torturing fear,' he says, 'continued to harass me many years; but gradually, I know not precisely in what manner, it left me; and left me so completely *that I never feel myself happier, or more tranquil and cheerful, than in those moments and hours when I am entirely alone.*'

At college he contracted a friendship with Fuseli, afterwards so famous in this country as a painter, and in conjunction with him subsequently undertook and succeeded in a patriotic prosecution of a corrupt magistrate, who absconded from the charges of oppression and extortion they brought against him. He had travelled, and written and published many things by the time he was five and twenty, when he married. I shall not take notice of his theological speculations; some of which were controverted and censured by his countrymen, and might be very justly called in question—but proceed to another of his *peculiarities.*

In his confidential correspondence with his friends, he had made occasional remarks on some failings of his mother's, which tried his patience. The answers to these letters he thought he had carefully concealed. One day, when he entered his chamber, to his great surprise and alarm, he saw his mother sitting at the table with all these letters thrown into a basket which stood by her. 'You see, Hans,' she said, 'I have found all your private correspondence. I must gratify my curiosity to learn what is the subject of it.' Lavater was thunder-struck, and knew not in what manner to act. He however had recourse to earnest and humble solicitation of that divine aid, in which through life he put his trust. He hastened into an adjoining chamber, threw himself on his knees, *and prayed fervently that his mother might not read the letters.* When he returned he found that she had not proceeded to open any of them: they all lay together as before, in the basket, and she returned them to him without having read a single letter.

His Resolutions. 'I will never proceed to any business until I have retired first, at least for a few moments, to a *private place*, and implored God for his assistance and blessing. I will neither do nor undertake any thing which I would abstain from doing, if Jesus Christ were standing visibly before me; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will with the Divine aid accustom myself to do every thing, without exception, in the name of Jesus Christ and as his disciple; to breathe to God continually for the Holy Ghost, and to preserve myself in a constant disposition for prayer.

'Every day shall be marked by at least one particular work of love. Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

‘I will never eat or drink so much as shall occasion to me the least inconvenience, or hindrance in my business, and between meal-times (a morsel in the evening excepted) I will abstain as much as possible from eating and from wine. Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

‘I will never lay me down to sleep without prayer: nor, when I am in health, sleep longer at most than eight hours.

‘I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them. O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience!’

I have no manner of doubt that these rules were very often, in the course of the worthy pastor’s life, violated *in form*—and think it probable they were observed *in substance*.

Lavater was a believer in the efficacy of faith and prayer, in this latter age, almost to the degree which would lead to the accrediting of Popish miracles. He was tried, on this point, in or about the year 1772, by the setting up in his neighbourhood of a prayer meeting, expressly intended to obtain miraculous cures and other like benefits, under the conduct of a Widow Catherine Kinderknecht, and a young clergyman her convert. Fuseli, while she prayed for him on account of a diseased arm, ‘*thought it was impressed on his mind that he should pluck a cabbage leaf in his garden, and apply it to the diseased limb.*’ He then opened the Bible several times, and the *third* time, the passage presented itself in which Isaiah prescribes a plaister of figs for the recovery of Hezekiah. This [*precedent* to be sure, but not case in point] encouraged him to apply the cabbage leaf, and it had, at least for the time, a salutary effect.’ But the miracle was not enough of a miracle for the faith of Lavater; and the patient himself, not finding a permanent benefit, was at length cured *of his credulity at least*, and together with Lavater had the *honour* of sustaining some share of ‘*insult and abuse*’ from the prophetess, and her friend the Curé.

(To be continued)

ART. IV.—*On poetry: Written in a young man’s Album.* 1826.

Poetry is the expression of our ideas or feelings in measured terms, which give to description the aid of harmony, and form as it were mental music. We seem, in a good poem, to see and feel with the author; while the ear is pleased, and the fancy raised or soothed, by his tuneful numbers.

Such is poetry: an art (indeed a gift) applicable to the noblest of purposes, and like other good gifts susceptible of great abuse. But we must be careful not to mistake for this the mere faculty of rhyming,

which in most cases may be attained by practice, with moderate parts and a tolerably active imagination. They who try their hands at this, and succeed in any degree, do well to convert the facility of combination and expression, which it gives, to the writing of *more useful prose*. H.

ART. V.—*On the Soul as a sentient principle*: Improved from some verses by Sir Thomas More.

Like to a taper lock'd in lanthorn dark,
 The while our weatherbeaten steps we guide
 Through slabby streets, and the foul passage mark
 By weaker rays, that from the top do glide
 Or struggle faintly thro' the horny side,
 But, when we've pass'd the peril of the way,
 Arriv'd at home, and laid that case aside,
 The naked light how clearly doth it ray
 And spread its joyful beams as bright as summer-day!

E'en so the Soul, in this imprison'd state
 Confined to her strait instruments of sense,
 Shews dull, and narrowly doth operate;
 At this hole hears—the sight may beam from thence—
 Here tastes—there smells—but when she's gone from hence,
 Like naked lamp she is one shining sphere,
 And round about hath perfect cognizance
 Of what in her horizon doth appear:
 She is one sentient orb, all eye, all airy ear!

ART. VI.—THE PARADE: *Written in 1809, and first published in the 'Herald of peace, March, 1821.'*

The eagles' plumes are brown or gray,
 The lion wears a tawny coat,
 We hear not music in the note,
 Of beast or bird of prey;
 But *man*, preparing to destroy,
 Puts on the forms, the sounds of joy.

Sad is the dirge of howling winds,
 While e'er the ship the billows fly,
 Heaven's thunder, in the sable sky
 Its warning terror finds,
 Which man preparing to destroy,
 Hides with the forms and sounds of joy.

Earth's bosom, ere it heaves around,
 Rent by the force of hidden fire,
 Groans fearfully, and throbbings dire
 Proclaim the deep felt wound :
 Though man his purpose to destroy
 Speaks but in forms and sounds of joy.

Since neither bird nor beast of prey,
 Nor ocean, nor the stormy cloud,
 Nor opening earth is wont to shroud
 Grim death in semblance gay ;
 Since these, commission'd to destroy,
 Take not the forms, the sounds of joy,

Whence, man ! thy strange anomaly ;
 Does nature, feeling secret shame
 The murderous purpose to proclaim,
 Her laws reverse for thee ?
 No—while the battle bids destroy,
 Nor eye nor ear is fed with joy.

Thy lightning scatters ruin then,
 Thy piercing blade extorts the groan,
 And earth, and sea, and sky bemoan
 The monstrous mirth of men ;
 Who march their fellows to destroy,
 In pleasing forms, with sounds of joy ! H.

ART. VII.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The two Asses. Cent Fables, vi.

Whoe'er will make another's rule
 Guide his own conduct, is a fool
 And can but reap disgrace,
 Except he take the pains to try
 How circumstances, all, apply
 To the now alter'd case.
 Companions in a life of woe,
 Two laden Asses, trav'ling slow,
 The Ford before them find :
 Stupid the one, by woe untaught,
 The other to his labour brought
 A little more of mind.
 The one bore sponge, the other salt,
 And with it, too, an ugly fault :
 For lo ! whene'er he came
 Where deeper water pass'd his knee,
 Down crouching with the load he'd free
 A part, and 'scape the blame.

His comrade watch'd the silent change ;
 Thought he, ' Could I so well arrange
 My work, t'would easier grow :'
 So down he lay, the sponge got full,
 And with its weight o'erborne the dull
 Contriver sunk below.

A Fly on the road! Cent Fables, xlv.

The sounding whip the signal gives,
 The horses prance amain,
 Each to out-pull the other strives,
 The carriage scours the plain.

A Fly who by the Coachman sate,
 As wont, in sultry days,
 Cries out in triumph 'midst the chat,
 Tom, what a dust we raise !

So many a wight, in public things
 Who scarce a part sustains,
 Louder than all of glory sings,
 And fondly thinks he reigns.

The Mule and the Gad Fly. Phaedr, 3, 6.

' Forward, then, lazy beast !
 Ere with this dagger I thee smarting send
 (Tho' that dull pace I know thou wilt not mend,)
 On to thy miserable feast ;
 But I, for mine, shall on thee still attend.'

So spake th' insulting Fly,
 Where on a poor Mule's buttock she maintain'd
 Her station, biting till the skin was stain'd
 With blood—the Mule reply
 Thus makes, ' A great advantage thou hast gain'd'

Indeed, o'er me who move
 In cumbrous harness with a load, and dread
 Each moment the long lash that o'er my head
 Is flourish'd: That will prove
 My plague, Impertinent ! be thou alive or dead !'

We fight, too oft, a foe
 Whose real strength once known
 Our wisest policy were shown
 In sarcasm, coolly dealt without a blow.

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PRO PATRI^A.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 103.)

A. D. 1662-3 THE ROYALIST AND PRELITICAL PERSECUTION IN FULL ACTIVITY. *The Act of Uniformity in force 'on the 24th August' in the Popish Calendar the day dedicated to St. Bartholomen, and before infamous for 'the matins of Paris,' or the orders of the French Court for the massacre of the Protestants, in 1572. Two thousand Non-conformist Ministers of the Church of England are displaced by this Act.*

Of the leaders of the Society of Quakers we find, this year, *in prison*—George Fox at Leicester, by the arbitrary arrest of Lord Beaumont; Thomas Goodair and Benjamin Staples at Oxford, and Ambrose Rigge at Horsham, all three under sentence of *premunire*: George Whitehead, Richard Hubberthorn, and Edward Burrough in Newgate, London; where the two latter (with many others) are taken off by fever. Of the members at large, above four thousand in various gaols of the city and country, under severe suffering; which is also the general case, throughout the counties, of those at liberty, by personal illtreatment *on occasion of their meeting for worship*, and by distrains on their property. In the city of London, in the borough of Southwark and at Colchester more particularly, a constant warfare is kept up on Meeting days betwixt bands of armed assailants on one hand, and patient unresisting sufferers on the

A. D. other ; till the latter for a season obtain the victory, and are left 1662-3 to hold their meetings unmolested. (a)

I shall not detain the Reader long on the subject of these sanguinary proceedings; the evident intent of which was, to drive this people to desperation, and, taking advantage of some act of violence on their part, to do military execution on some and send the remainder out of the country. Let the following specimens suffice, as to the violent breaking up of meetings; from large narratives, contained in the histories to which I refer.

1. At London, on the last day of the 6th Month called August, Major Gen. Sir Richard Brown (mayor of London in 1660-1) came to the *Bull and Mouth*, to break up the Meeting; which had held about two hours, and the congregation was on the point of dispersing. His men entered with him, 'rushing and roaring, with their swords drawn', and began by making fast the door, as if they intended a massacre. But the plan of attack, it seems, was to knock them down indiscriminately, regarding neither age nor sex, and to drag them out one by one repeating the blows as they attempted to rise; till their blood was plentifully shed in the street, and the bye-standers (at the risk of the like treatment) cried shame upon the soldiers. But the latter answered that *they had orders to kill*, and that their muskets were charged with ball; some having been 'seen to chew their bullets.' (On another occasion they had carbines with matches lighted; and seemed to expect resistance, saying *it were better for them that the quakers did resist!*) This was done for the space of two hours in the middle of the day, and repeated at the afternoon meeting; the sufferers not feeling themselves at liberty to disperse, or forbear their worship. Many, as might be supposed, were grievously cut and bruised; and one man, John Trowell soon died of the injuries he received. The fact being notorious (as the body was taken and laid out at the place in a few days time) a jury was summoned, and an inquest held—but though the evidence (including that of surgeons attending) was clear as to the cause of the man's death, yet the murderer not being to be identified, and the city thus liable to a fine in case of a verdict against him as unknown, the *matter was suspended, and at length let drop.*

"An account of that day's barbarity, and this person's murder in particular, was printed and presented to the king, by one of those called quakers. To whom the king replied, 'I assure you it was *not by my advice* that any of your friends should be slain. You must tell the magistrates of the city of it, and *prosecute the Law against them.*'"
Note. It was the 'red regiment of the trained bands' of the city that had done the business, with the help of 'a papist, a great officer in the yellow regiment' which was not 'on duty that day. And an alderman commanded—against whom, with his band of ruffians and real *fanatics*, the sufferers were to bring their action! "But (continues the narrative) Richard Brown, hearing of the said paper being

(a) Fox: Journal, 338. Sewel, i. 545-550, ii, 1-11. Whitehead, Ed. 1725, p.271-273. Besse's Suff. i. 199. Piety promoted, p. i.

spread, committed the author, who had put his name to it, to Newgate for dispersing scandalous papers, as he was pleased to call them." Besse, vol. i, p. 386, quoting 'A Monthly Intelligence relating to the affairs of the people called quakers in and near the city of London, concerning the violence and persecution, daily brought forth against them, from the 1st day of the 6th month called August, until the 1st day of the 7th month called September, 1662.'

The murder, however, had produced such a sensation among the Citizens, that something was done, *somewhere*, in the way of intercession: and the meetings were held peaceably for about six weeks afterwards: about two hundred quakers had in this tumultuary and violent manner been committed to the gaols of London and Westminster.

2. In Southwark, in 1662, about eighty were sent at different times, from the meeting at Horslydown, to prison; seven of whom died of sickness there contracted. Thirty two were tried at Margaret's hill in October, and thirteen in November: most of these were sentenced to abjure the realm, or be treated as felons.

"In 1663, on the 9th of the month called August, the first of the week, a company of soldiers headed by a serjeant came to the meeting at Horselydown, and as they entered fired their muskets; then they fell to beating and abusing those there met, and drove many of them by violence to their guard. *Thus they proceeded for several meetings successively*, knocking down many with their muskets, sorely bruising them; and cutting others over their heads and faces with their naked swords. Some of them having their muskets charged with powder, held the muzzles close to the women, and firing them burnt their clothes and scorched their bodies. Others brake their swords and staves with the blows which they inhumanly laid on, without distinction of age or sex.—This kind of barbarity was exercised for near a month together [we may conclude twice in each week] *by part of that called the king's regiment*, and afterwards by a party of Gen. Monk's own regiment, nothing inferior to the others in cruelty." (b)

3. At Colchester in 1663, 'William Moore, then mayor, exerted his utmost authority to suppress them: at first coming himself with the civil power, but this failing, employed 'a party of the County troop,' to assail them from meeting to meeting on First and Fourth days, through the winter of this year [O. S.] from the beginning of November to the end of February. When the soldiers had broken the forms and windows, and kept them out of the house, they met in the street in the cold and rain; not daring to decline their duty for those inconveniences. I shall not particularize the cruelties exercised on those Friends (in the manner of a regular siege and assault) some of which on one occasion falling on Solomon Freemantle, a merchant, his wife, fearing lest he should be killed, fell down upon his body and received many blows upon her own. And a trooper, losing his blade out of the hilt, the man he was beating took it up, saying 'I will give it thee up again: I desire the Lord may not lay this day's work to thy charge!'

(b) Besse's Sufferings, vol. i, p. 690

Giles Barnardiston, a man of note and a preacher, brought up at one of the Universities and formerly a Colonel (whose peaceful end see in 'Piety Promoted' part 1.) willingly bore his share of suffering in this storm of persecution: in which the actors at length grew weary and ashamed; and contented themselves with taking numbers off to prison.

It would be easy to double the length of this article, by going briefly through the more remarkable cases in the several counties, in the first volume of the 'Sufferings.' At *Bristol*, John Knight, mayor, 'pursued the quakers as earnestly as if the prosecution of them had been the chief business of his office.' In *Cornwall*, a major Robinson, who made it his diversion to harass the quakers, calling it *Fanatic-hunting*, and inviting his neighbours to it as to the sports of the field, now came to a miserable end: being killed by his own bull, with which he must needs go to fencing.

Other instances occur of sudden deaths of such persons, and other calamities befalling them. In *Gloucestershire* we have a curious account of the inquisitorial examination of Thomas Atkin at Dursley, by the Bishop on a visitation. In *Lancashire*, the case of Oliver Atherton is remarkable; who was imprisoned to death for tithes by an implacable countess, herself in her grave a few weeks after him. In *Northamptonshire* towards the end of 1663, twenty two friends, having been long confined with ten debtors and felons 'in a close room,' a violent fever seized on some of the latter; to whom the Friends 'thought it their duty to be assistant in their extreme weakness'—but the air growing still worse they too fell sick, and only four being able to appear at the assizes, the Judge 'gave a private order to the gaoler to let them go forth for air, by which means some recovered; but seven of them, being too weak to go out or be removed, died there!'—Such was prison-inspection, in those days. The names, and dates of the decease of the sufferers are given by Besse under 1664; and I cannot suppress the testimony of the historian to their religious character. John Samm, 'a faithful minister of the gospel,' was among them.

'These all finished their course in peace, and departed in full assurance of faith, having their hope and confidence firm in the Lord; by whose power they had witnessed Redemption from a vain conversation, and who had armed them with the patience of the saints, to undergo tribulations and afflictions for the testimony he had called them to bear—who supported them with the consolations of his Spirit, and enabled them in the midst of their afflictions to sing praises unto him, and to bless his name; to the edification and comfort one of another, and to the astonishment of others who beheld their piety and patience.' Besse, vol. i. p. 533.

In *Oxfordshire*, Thomas Minchin, a poor blind man of Burford, was prosecuted in the Bishop's court, and by a writ upon excommunication, sent at the end of 1663 to Oxford gaol, where he lay eight years and a half. The priest of Burford, who published his excommunication, about half a year after was suddenly struck blind in his pulpit, and continued so till his death. Id. p. 569.

I have detailed some particulars connected with this persecution in my first volume, p. 26, 61, 74, 84, 97, 102; and in particular, the trial of John Crook and others before the Lord Mayor of London, 1662: but it may be right here to enquire, whether *any particular act or proceeding of the society*, about this time, could have so provoked the jealousy of the Ecclesiastical authorities, as to induce them, after the king had disappointed their purpose for a time, by a general release of the prisoners, to have recourse to the city magistrates and the trained bands, to execute their vengeance anew. It appears to me, that peculiar provocation may have been given by the appearance in the Metropolitan see, of *a new presbytery and a new religious discipline*. Friends had by this time established at their meeting at the *Bull and Mouth* the practice, in substance, which has continued ever since in the Monthly meetings of the society: and I shall subjoin to this article a document (with a few remarks on it) of the nature of a *charge, given to that Monthly Meeting*, by the Ministers in London, on the subject of its duties. It is somewhat long, but incapable of abridgement; and such as feel interested in the history of our society, will undoubtedly peruse it with interest.

(To be continued.)

ART. II.—*A Testimony concerning the beginning of the work of the Lord, and the first publication of Truth in this city of London; and also concerning the cause, end, and service, of the first appointment and setting up of the men's meeting at the Bull and Mouth; that it may be known to all perfectly, how the Lord hath begun and carried on his work to this day. [1662].*

It having pleased the Lord God of heaven and earth by his Spirit and power to move the hearts and spirits of divers of us, the ministers of his everlasting gospel of truth and salvation, to come to this great city of London, to publish and declare the message of eternal life; which we had received power from the Father to do, that people might be warned of the day of their visitation, and turned from darkness to the light, and from satan's power to God, and be converted to the knowledge of the ways of salvation, that their souls might live (for our testimony was and is the same as ever was held forth by the holy prophets and apostles of old) to which moving of the Lord in us we were obedient, and though in much weakness, and not without many trials, tribulations and difficulties, we entered this city, and as the wisdom of God prepared our way we began to publish and declare the things of the kingdom of God, as we had received the gift thereof in power and authority; to the wounding and piercing of many consciences, and to the quickening and awakening of the witness of God in many hearts; as is well known to the faithful this day:

And though we met with and were exercised in many trials, and much opposition from men of all conditions, yet we were not discouraged, nor of fearful hearts, nor fainting in the work of the Lord, nor overcome by oppositions; but we went on in boldness and confidence in God, holding forth the perfect way of salvation to all, both by doctrine, practice and conversation; which have been to this day, every way according to the ancient and true gospel of peace: and there is not any other.

And we being carried on in faithfulness to this work, unto which we were thus called and ordained, it pleased the Lord to bless us, and prosper his work in our hands; and our labours and travels were successful, to accomplish the good and happy end of converting and turning many to the Lord, and to walk in his way of truth and peace; wherein they found perfect rest and peace to their souls, and assurance in his mercies for ever; through faith in the gospel held forth by us (the spirit of the Father doth testify this in the hearts of many in this city, in whom the seed of God is raised up by his power) by the ministry of Christ sent unto them. Insomuch that they, with us, are now both partakers of the grace, love, wisdom and inheritance of the Everlasting Father, and have no master but Christ, and are all brethren: no Lord nor commander, no shepherd nor preserver but the Lord Jesus Christ alone; and he is become all in all unto us all; who have believed and received him, and are gathered into his fold, and born of his Seed Elect, which is blessed for ever!

And, though some few of us were at first particularly called and chosen of God to this work, and have been instruments to publish his name, and preach his gospel in this city for these divers years, and the Lord by us hath gathered many people to himself, to know him and be taught of him, according to his covenant of promise, in conversion and regeneration, yet of all this happy and blessed work accomplished and still carrying on, the praise and worth thereof pertains not unto us, but unto the living God; who is the fulness and fountain of all good things; and hath only chosen us as vessels of his glory, and instruments in his hand, to bear and publish his name in the world: having endued us with power wisdom and strength from himself, for such a work; and his alone is the honour and renown of all his own works now and for evermore! Yea, the Holy Spirit of the Father is witness, and bears full proof in us and for us, that we have not sought ourselves in anything in this case, nor taken too much upon us, nor been as Lords over God's heritage, nor exalted ourselves among them, nor preached ourselves; but Christ Jesus, and ourselves their servants for his sake. And we have been no otherwise, in any case, than becomes such a calling and profession in the gospel; and are only to be accounted of as stewards of the grace of God, and dispensers of his holy word, and ministers of Christ; and such as are instruments in his hand to gather the flock, and go before them in truth and righteousness, and meekness and uprightness, and all the fruits of the Spirit, both in doctrine and conversation; and also in sufferings, tribulations and afflictions for the same. Thus ought we to be esteemed, loved, and obeyed (and not otherwise) and the Spirit of Christ thus witnesseth in us, and for us in the hearts of the faithful in this city; to which we can in all boldness, and confidence of our pure consciences, commend ourselves to be approved and justified; for to that testimony are we known.

And though we appeared at first in much weakness, and for the name of Christ were despisable amongst men, and were liable to reproaches, necessities, and afflictions for his sake; and had no man to stand by us, or to help to bear our burdens, at our first coming to this place (as being strangers both in body and spirit to the whole city) yet the Lord appeared for us, and his power and wisdom were manifest through us in a large manner: his strength, authority, dignity and riches were exalted and administered, through our weakness and poverty in spirit; and many were made truly sensible thereof in their own souls, in whose hearts the word of the Lord had place, to his own praise! And as we began, so we went

on in the name and power of Christ Jesus, in the work of the Lord in this city ; and it prospered day by day, and grew honourable and fruitful in the hearts of many who believed our testimony and received the truth ; and all such gave up themselves in soul, body, and estate, to obey the truth, and to follow Christ as they had received him : and in the space of about two years' time, Truth was much spread, and many were convinced, and turned to the Lord to believe, obey and acknowledge the message of eternal life. And he kept us faithful in those times (as at this day) to hold forth the testimony of Truth, in all trials, through all tribulations, and against all oppositions : and God hath made his truth prosper through our ministry from the beginning until this moment ; and we have in a measure seen the blessed effect of the travail of our souls, and are satisfied.

And (as I have said) in some space of time after our coming to this city, the work of the Lord was much encreased ; and hath grown into good esteem with many. And it is advanced greater and greater daily, in respect of the service pertaining to it : and many occasions happened, and divers matters came to pass daily, in relation to Truth. All which occasions and matters, so coming to pass, were to be ordered and managed with all heavenly wisdom and prudence, for the prosperous carrying on of the good work of the Lord, so happily begun in this city and nation. And the occasions and matters happening in relation to Truth, to be managed as aforesaid, *were such as so properly did not belong or appertain to us of the ministry, to be exercised in, as to the Friends of the city, who had believed in the truth* (to wit) concerning providing convenient meeting places for the publishing of Truth ; and how the poor people that believed should be honestly taken care for, that no want should be amongst them : and that the sick and weak and impotent should be visited and provided for ; and that such servants as are put away out of their services for receiving the truth, should be looked after and placed in some honest employments. These occasions with many more of the like kind *relating to the service of Truth* were administered, to be looked after and managed in God's wisdom and power, as Truth grew in the city and increased : which occasions and services (as I have said) were not so proper for us of the ministry as for the friends of the city. Neither had we the opportunities of such exercises, being wholly devoted to the work of the ministry, to which we were ordained of God, and were continually exercised *in preaching the gospel, in answering books and manuscripts put forth against us, and in disputes and contentions with such as opposed the truth*. These and the like services have been our continual work and exercise for these divers years ; faithfully performed by us in the sight of God : for which our reward is with us, in our peace and comfort with the Living God for ever.

Therefore, seeing such occasions as aforesaid fell out to be managed for the service of truth in this city—and that they were not so proper for us as for the friends of the city to look after and serve in, and also seeing necessity (for the carrying on of the work of the Lord) required the prudent and orderly management of such affairs, we therefore in the name, power and wisdom of the Lord Jesus Christ, as we were endued with the same, *and as he had given us power and authority so to do*, for the furtherance of the gospel and prosperity of the work of the Lord committed to our charge, *did by virtue of the same ordain and appoint*, that the men friends of the city, or the ancientest of them in the truth (not excluding any) should meet together at the *Bull and Mouth* or elsewhere, once in the fortnight or once a month ; as they in the wisdom of God should find it necessary, for the management of Truth's affairs : and in such their meetings, they should wisely consider and determine in and concerning the matters and occasions (and such like) before-mentioned ; and that they should order in outward things relating to Truth, and be assisting one to another, for the good and honour and service of the truth and the friends of it, so much as in them lay, according to that measure of the wisdom of God given to them, in perfect love and unity together, bearing one another's burdens, and helping together in mutual concord and good will ; that in all things, in the respects before

mentioned, good and wholesome order, and government and management might be carried on among the flock of Christ; so as that Truth might be honoured, and have a good report among all men, whilst they behold the comely and honest order and government of all outward affairs, in the wisdom of God, among us.

Thus, for these causes, and for these ends, to the service and honour of the truth, was your Meeting of men as aforesaid ordained and appointed; that you in your places, according to your gifts, as well as we in our callings, to which we were ordained and sent forth, should be helpful and assistant one to another, and in unity together: advising and counselling, and agreeing and assenting one to another, for the management of Truth's affairs, and to the carrying on of the blessed work of the Lord God begun in this Nation and City. Not to be divided, I say: you not contrary to us, nor we to you, in any case relating to the good and wholesome ordering of affairs pertaining to Truth: but we to go on in the ministry of the gospel, in our gifts and callings and work as aforesaid, to the gathering of more to the Lord; and you to be faithful in your services, and works appointed you, in the wisdom of God: and to go on, in and by the counsel and instructions of the power, wisdom and authority of Christ Jesus, which gave you your power, and ordained you to your service. Which through us, as ministers of the same, was communicated to you from the Father; that these gifts might dwell in you also; and enable you as well as us, in dear and tender unity together (for the work of the Lord in our generation, which he has appointed to be effected in his own power and spirit, dwelling in his people in the union and fellowship together) in advising of and consenting unto one another, in what we are each of us called to manage and perform on the Lord's behalf, for his service; not acting for self ends, apart, reservedly, or oppositely one to another, in any work pretendedly for the Lord, but going on in unity together; asking, giving, and taking counsel, advice and information one of another in the Lord; and all for the better carrying on his good work, that it may prosper in the earth.

And accordingly, in the counsel and authority of God, and for the causes and ends aforesaid, *that meeting was first set up now some years ago, and then entered upon its work and service; and began to consider and order concerning the things and occasions before mentioned, relating to the service of Truth. In which service, the Lord blessed the meeting, and made it in some measure prosperous (as at this day) to the good government and well ordering of the affairs of Friends in outward things: and all this effected thro' the power and wisdom of the Lord God manifest in the hearts of his people and in our concurrence together in the same; that we together, one with another, may give our judgment and advice for the just and righteous determination of all affairs, in the service of Truth. Thus we assisting one another in the work of the Lord, we in our callings and places and you in yours, each one walking in the integrity of his heart to the Lord, and concurring together in the consideration and judgment of things pertaining to the truth, not you against us, nor without us, to proceed in the determination of Truth's affairs, but in the same power, spirit and authority of the Lord Jesus Christ, which is with us, and in which we have been instrumental to turn you to the Lord, and to watch over the flock of Christ unto this day; nor we to judge nor determine in the affairs of truth, otherwise than may answer the testimony of Christ in your consciences, in which you may have unity:—Thus hath it been and shall be manifest, that the one spirit of love and unity guideth us, and resteth with us in all our ways; and that every one of us, by that same spirit do walk with the Lord, and serve him faithfully, in whatsoever we are called unto, each one in his place. And this way is of the Lord, to our everlasting peace and the honour of his name: to go on together in love and unity, and without the least grain of contempt one of another, or lordliness over one another: for this is not of the Father, but tends to destroy and confound what we have wrought for the Lord in our day. If, I say, there be any such spirit of slighting or contempt on your part, of the ministry and ministers of the Gospel, who have been faithful instruments to beget you to the*

Lord, and do faithfully go before you in afflictions and persecutions for the Truth's sake at this day: *or if on our part ever do arise any lordliness or selfseeking, over and among the flock of Christ, which God hath made us overseers of, to watch over their souls (of which we must give an account unto Him) this kind of spirit is not from above, but is devilish, and its effects will be destructive:* and bring the wrath of the Lord against such as shall ever give place unto it. Wherefore it behoveth all the Saints always, to be watchful against the spirit of the power of darkness; lest at any time there should be a withdrawing, or turning aside from the paths of peace and prosperity. Which may also dishonour the God of heaven, that hath thus far marvellously wrought for us, in gathering us to be his chosen people, to his praise; who were sometime strangers to Him, as others, but now are called, faithful and chosen. Let us therefore stand always armed with his power and patience, with his meekness, innocency and righteousness, and be in true subjection to him and one to another; each one minding to fulfil the will of the Father in what he calls unto; not intruding without the Lord's call into any thing, or to judge one of another beyond the measure of the spirit of true judgment; but every one to live and walk in the particular measure of the life of righteousness begotten in him of the Father. And in that let us all be joined to concur in judgment and practice, in carrying on the work of the Lord, according to his purpose in our day; being all of a weighty and careful spirit to do his will. **AND THIS IS A CHARGE IN THE PRESENCE OF GOD OUR HEAVENLY FATHER TO ALL CONCERNED:** and to whom I am moved of the Lord to write this for the service of truth.

And this may truly inform all who desire it concerning the cause, end and service of the aforesaid meeting; and may be as an answer to the question, why, for what use and service was that meeting at first appointed, and what was the power and authority of it. Herein I say is the same resolved; which may be for the service of our age, that all who are young in the truth, and have not frequented that meeting from the first beginning of it, and such also as shall unite yet in that same assembly, both in our age and in ages to come, may not be doubtful but certainly know the very just cause, end and service and extent of this said meeting, and upon what ground it was first ordained. And this meeting still to be continued and preserved, in all wisdom and sincerity, in the fear and name and authority and power of the Lord Jesus Christ; as it was ordained and begun at the first, that is to say;

First, *That the meeting do consist of just and righteous men,* all believing in the Truth and walking in the same; men of sound principles and judgment in the truth of Christ, of good and blameless conversation amongst men, and such that have kept their integrity and first principles; and abide in love and unity in the Lord among themselves. *The meeting not limited to a number of persons;* but freedom for all friends in Truth (none excepted) as they are moved to come for the service of truth, to assist in counsel and advice for the good of the body, and the carrying on the work of the Lord. *But if any person out of the Truth, and of another Spirit,* contrary to the faith of Christ professed and practised by Friends, come to the meeting, *such are not members thereof,* but are excluded from having their advice and judgment taken, in matters of truth pertaining to the service of the Lord.

Secondly, *That the meeting be kept once a week or fourteen days* (as service and Truth's necessities do require) as the friends see cause when and where to appoint it; and being orderly come together, not to spend time with needless unnecessary and fruitless discourses, but to proceed in the wisdom of God in such things as may upon occasion, be moved amongst you, for the service of truth and good order of the body, to hear and consider, and if possible to determine the same, in justice and truth. *Not in the way of the world,* as a worldly assembly of men, by hot contests, by seeking to outspcak and overreach one another in discourse; as if it were controversy between party and parties of men, or two sides violently striving

for dominion, in the way of carrying on some worldly interest for self advantage; *nor deciding affairs by the greater vote or the number of men*, as the world, who have not the wisdom and power of God: that none of this kind of order be permitted in your meeting. But in the wisdom, love and fellowship of God, in gravity, patience, meekness, in unity and concord (submitting one to another, in lowliness of heart and in the Holy Spirit of Truth and Righteousness,) *all things be carried on, by hearing and determining every matter coming before you, in love, coolness, gentleness and dear unity*, I say, as one only party, all for the truth of Christ and for the carrying on the work of the Lord, and assisting one another in whatsoever ability God hath given. And to determine of things by a general mutual concord, in assenting together as one man, in the spirit of truth and equity, and by the authority thereof, *in this way and spirit all things are to be amongst you, and without perverseness in any self-separation, in discord and partiality*. This way and spirit is wholly excepted, as not worthy to enter into the assembly of God's servants, to give any judgment or counsel amongst them, in any case pertaining to the service of the Church of Christ: in which his spirit of love and unity must rule.

Thirdly, And if at any time, any matter or occasion be presented to the meeting *which is doubtful, or difficult, or not within the judgment of friends then assembled* (they not having full knowledge or experience of the matter depending) that then, on such occasions, *the judgment be suspended*, (lest an unfruitful contest should arise, through want of full knowledge and discerning in that case; or any determination be made unsoundly or untruly) *till more friends, that are antiently grown in the truth, have the understanding of the matter, as it hath been from the beginning*: and that we [the ministers] may be present, assisting in counsel and judgment with that meeting, in all such things for the carrying on the work of the Lord. And that all things may be ordered in all verity and soundness of judgment, for the honour of the Lord and happiness of his people, in all outward affairs relating to the Truth. For the proper work and service of the meeting is, for the well ordering of the affairs of truth, in outward things, among the body of friends: and that a general concord and assent may be amongst the antients of them, for the government of the whole, by hearing and considering of things fitting for the advancement of Truth.

Fourthly, *But if at any time any strife or division shall happen to fall out amongst friends*, as between any two friends, or between a friend and a stranger, concerning any outward things, as bargains, debts or the like, that then the said meeting in the wisdom of God make enquiry, or search into the same; *if the matter be presented unto them*. Otherwise they may *send two persons of the meeting, or send for the parties* (concerning whom such divisions are) before them, and to enquire diligently into the cause and ground of the same: *and to use all possible fair means, in the wisdom of God, for the ending all such strifes and contentions*, which may happen among Friends aforesaid: that the body may be preserved in peace and love together; and not rent with divisions about outward things which are of no moment in comparison of the Eternal substance. And, inasmuch as divisions and contentions of that kind are exceeding prejudicial, to the wounding of the body; and have woeful effects, to the dishonour of the name of the Lord and his truth professed by us—therefore, in the authority of Christ its enjoined that Meeting to take the care upon it, and to be diligent as much as in you lies to stop and prevent all divisions and contentions among friends, that at any time may arise or happen to be. That peace and concord may flourish among us, and the name of the Lord be kept undefiled; and the work of the Lord may be carried on, in all wisdom and power.

Fifthly, *That cognizance be taken and Records faithfully kept, of all births, marriages and burials* that shall happen to be of and among Friends. That *marriages* particularly be carefully ordered in the Wisdom of God, *according to the honest beginning used amongst us*. And by so much the more as false and self-

corrupted persons and ends may creep in amongst us, upon pretence of motion from God in that case, to the hurt of the persons themselves and the dishonour of Truth, the more diligent care is to be had concerning the same. And that such marriages only be recorded (and none else) of such persons, believing, professing and walking in the truth of Christ Jesus; and such as are known to be of just, upright and blameless conversation; and of whom it is believed they are moved of the Lord, or otherwise proceed upon reasonable causes, in the fear, counsel and wisdom of God, in their undertaking to come together in marriage, So as their going together may be justified, to be in and according to the truth of Christ; that so it may be recorded among friends in the light, and testified to by them in prosperity or adversity, as occasion shall require. Otherwise, not to be recorded; but rather the parties reproved and rebuked, in the power and authority of Christ Jesus.

Sixthly, *That special care be taken concerning provision for the poor that believe and profess the Truth*: and that such who are of ability in body to labour, that have not whereon to work, nor wherewith to maintain themselves (as servants who may happen to be put forth of their places or otherwise) to be set to some employment, to serve themselves in the Creation: for the end that all things of this kind may be so wisely ordered among the flock of Christ, and for the honour of Truth in the world, *that as on the one hand there may be no want, or complaining of necessity, by such as be poor and weak in body and estate, so on the other hand no sloth, or idleness, be permitted in any that profess the way of truth, by depending on Friends for maintenance.*

Thus shall the Truth be honoured, and the work of the Lord promoted in City and Nation. *And that the Meeting of the Women friends be assisting, to help the prudent ordering of affairs particularly in this case; for which end that Meeting was appointed in the wisdom of God by us on this occasion, viz.—*Some years since the first appointment of the men's Meeting (as before was shewed) it was seen and considered by us, that the affairs concerning Truth being grown more large daily, and that it was not so proper for the men as for the women, to visit the sick, and to search out the necessities of the poor, weak, widows and aged, that therefore the Women friends should keep a like Meeting at such convenient times and places as they in God's wisdom should see cause; to be assisting (in what was convenient) to the men, especially in that particular of visiting the sick and weak, and looking after the poor, widows and fatherless; and that provision should be made for them (how and after what manner) as they in God's wisdom should be taught. *And this was the very occasion of the first setting up of that meeting of women; which since hath continued for the body, and been happy and prosperous in the work for which it was appointed; and is in the same manner ordered, in the authority of Christ, to be continued in the service aforesaid.*

Seventhly: *And that care be taken by the Meeting of men, for the collecting and preserving all Friends' sufferings, past and to come, which have been, or shall happen to be in and about this city and country.* And that the same, with what remarkable passages falling out in relation to the Truth (as is judged fit) be prudently recorded, plainly, fully and amply, for the service of this age and for the ages to come. These and also what other things in relation to the service of Truth, pertaining to the outward affairs thereof (as is found fitting) to be considered and managed by the friends of Truth, in the said Meeting: And that, in unity and love, in the counsel and wisdom of the Lord God, every person be diligent in his place, to fulfil the service required of the Lord, for the service of his Truth in general.

These things was I moved of the Lord to write forth, in the name, and power, and authority of the Lord Jesus Christ; for the service of Truth, and in the same name, power, and authority, and by virtue of the love of Christ and the testimony of his spirit, which I have received, do I enjoin the free and perfect observation of the things herein signified: and that Friends in the Truth be diligent and careful

every one according to the grace and wisdom of God given, in that Meeting : and all this, for the honour of the Lord God, and the promotion of his blessed work in the world.

Written, as moved of the Lord, in the Ninth year of the publishing of Truth in this City; and is to be presented to the Meeting of Men, to be read amongst them in the fear of the Lord :

By one that from the beginning hath travelled in the work of the Lord in this City. *Edward Burrough.*

Note. In this document, *which is a real Gospel Presbyterian's charge*, we have the frame and ground work of the discipline of the Society of Friends, as it hath subsisted for 170 years and is administered at the present day. There is however one omission, that of the method of dealing with delinquents, and disowning such as should bring reproach on their religious profession. We may find the reason of this in the probable fact that (as yet and in these times of hot persecution) *the occasions had not arisen.* The jail and the trooper did the office of the sieve of discipline—for none who were not honest and sincere could pass the ordeal.

The manner of the Introductory part discovers (amidst much that is worthy the pen of an apostle of the Reformation) a degree of earnestness in its appeals to the knowledge of the body, which might make one almost suspect, that a spirit was now beginning to shew itself, not so fully prepared to submit to the rule and discipline, as it had been to receive the *testimony*, of these fervent and diligent preachers of the word. It is worth while to consider for a moment, who might be particularly joined with Edward Burrough in this office, at this time, to-wit in the early part of the year 1662—for it appears he was imprisoned in Newgate before the middle of it, and released only by death.

George Fox must, I think, have been travelling with Alexander Parker and John Stubbs; or in prison at Leicester, as was Ambrose Rigge in Sussex: but Francis Howgill and Richard Hubberthorn, with George Whitehead, may have been in London and at liberty, at the time; with others of experience whose names have not yet appeared in this Summary. And it is not improbable that the meeting on which the service was to devolve might, through its members, furnish a part of the matter which we find here detailed in so methodical a way. We have here treated. 1. The constitution of a Meeting for discipline, admitting all men friends in unity, without distinction. 2. The times and manner of holding the meeting in question, and of treating the business. In these (save the change to *monthly intervals*) every thing agrees with what we look for in modern practice. 3. The calling in of the Ministers, *in certain cases requiring the aid of their judgment*: a thing now rendered needless by their constant presence in the Monthly Meetings. 4. The composing of differences, and preventing strife and contention. 5. Records: in which particular reference is made to *marriages*; that they be ordered 'according to the honest beginning used amongst us'—of taking each other before a public assembly. If the Reader should think the latter part of the doctrine under this head too severe (inasmuch as marriage is proposed by the apostle Paul him-

self, as a remedy against incontinence; and even weak members, who incline to use it, *must marry somewhere*) let him consider, that this honourable engagement was contracted in that day by Friends (under their scruples and with their practice) in the face of much persecution, and in terror of the power Ecclesiastical—so that it behoved them to be careful to what sort of persons they gave support and countenance in it. 6. The care of the poor: in which the providing of suitable labour is not forgotten, and the help of a meeting of Women Friends, *already constituted for special services of this kind*, is required. 7. Sufferings: of which the accounts in Besse's collection shew that (thus early) abundant record was made.

There is (we may observe) no trace whatever, in these advices, of any exercise of the discipline by Women Friends apart from the men, or of their service in this way on other points than those in which the sick and poor, or the helpless aged, were concerned. On the whole (the persons by whom and the times in which it was issued considered) this Charge may be regarded as one of the most informing and important historical documents that we possess. I have printed it *verbatim* from a MS. in my possession, purporting to have been copied out by one of the Pennington family before 1670, and bearing in all respects the marks of that degree of antiquity—so that I have no reason to doubt its genuineness. I have merely made the orthography (which is of the best, for that age) quite modern. *Ed.*

ART. III.—Remarks on Scripture passages. Continued.

I John ii, 2. "And he is the propitiation for our sins: and not for ours only but also for [those of] the whole world."

I believe the Apostle used this form of speech in his National character as a Jew, and that it does not so well suit us to adopt the whole passage unaltered in our preaching; as if we renounced for ourselves the exclusive sense which is supposed in the former part of it. I mention this, because I have known it used *without qualification* in a public document of the Yearly Meeting; the objection of a friend, founded on the reason here given, being overruled.

Isa. xxviii, 9–13. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little: For with stammering lips, and another tongue, will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." It has rather an ill sound when a preacher tells the people they have had 'line upon line

and precept upon precept,' and makes this a favour, and a ground of responsibility on their part. For the context shews that method of teaching to have been used, *in judgment*, towards some to whom the true 'rest,' and the 'refreshing' suitable to the weary state of God's people had been proposed, and 'they would not hear.' (Comp. Ch. xl, v. 31, and parallel texts.) *Therefore* was the word of the Lord unto them so dispensed as we here read—'that they might go, and fall backward, and be broken and snared and taken'—a figure drawn from the practice of driving wild animals to and fro, and taking them with nets and snares, in the field.

The preaching of a sound Gospel ministry cannot surely derive any recommendation from its resemblance to such a practice—nor should it be considered as used *in order to the destruction of the hearers*; however some, in the pride and hardness of their hearts may reject the message. The figure seems to set forth the mischievous effects of various and contradictory creeds and jarring doctrines; causing people to go a little forward in such a way, and then by the influence of other advice to leave it, and fall backward in the way of rest and holiness; if they even escape being snared in sin. It seems to me that the text might have been rendered precept against precept, line superseding line—at least in the latter passage, v. 10. And with respect to the former, in verse 13, it follows close after an indignant expostulation with the sensual priest and prophet; who had so corrupted the adults, that in order to restore and establish again the true doctrine, it would be needful to take the very young, and to instruct them as we teach babes to speak; with stammering lips and a lisping tongue, imitating their weakness. "In loquelâ labii et linguâ alterâ:" *Vulg.*

Let us now read the whole in a paraphrase, agreeably to this understanding of the text. The whole chapter is worthy our deliberate consideration.

Whom shall he teach knowledge, whom make to understand doctrine, seeing the prophet and the priest, as well as the careless youth are grown sensual, and put it from them? Must it be the children—them that are just weaned from the breasts? Then must precept be heaped upon precept, line read after line; a little upon one subject a little upon another. For with stammering lips and an altered voice must he speak to this people; to whom when he said, This is the rest wherewith ye may cause the weary to rest, and this the true refreshing; yet they would not hear. So that the word *to these* must now be, precept *against* precept, line opposed to line, from various and contradictory authorities, and with much of useless repetition, a little on this point, a little on the other—that they may go on and fall back; and thus hunted to and fro be wearied out, and snared, and taken [happy, if it be in the net of Godly discipline at last!]

Such are the effects of leaving untaught the plain doctrines of the Gospel, for the sake of Sectarian comments and controversial preaching! *Ed.*

ART. IV.—PSALM CXLVIII, *paraphrased in blank verse.*

Praise ye the Lord ! all ye his Hosts, that dwell
 Ministering Spirits, before his Throne on high,
 Praise ye his Name from Heaven ! Let Sun and Moon,
 And Stars that nightly fill the Heaven of Heav'ns
 With Light, as with a flood, his power exalt.
 For He commanded, and they were, His Word
 Throughout all time did fix their place, their course,
 And gave to the vast Whole one Harmony :
 Revolving let them therefore praise his Name !
 Praise ye his Name from Earth, ye mighty Winds
 That sweep it's face, fulfilling his command :
 Vast deeps, that roar and swell beneath the storm :
 Devouring fire, and hail, down rushing fierce,
 And Snow, soft mantling o'er the fields with white.
 Thou Earth ! and all that thee inhabit ; beasts,
 And cattle, and creeping things, and flying fowl ;
 Mountains and hills, that pasture, trees, that food
 Or shady rest afford them, praise his Name !
 Nor, above all let Man, his noblest work,
 Be silent ; but let Kings, enthroned in power,
 Princes and judges, who that power sustain,
 With the whole subject throng, youth, maidens, men,
 Children around their mothers, voices join,
 And to Jehovah raise the grateful song.
 For excellent is his great Name alone ;
 His Glory is above the Earth and Heaven
 Though fair and glorious these ; and gracious still
 He to his Saints, to Israel's Children, gives
 To raise the head on high, in near approach
 Unto his presence blest. Praise ye the Lord !

ART. V.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Wolf-dog.

Where Europe's continent its hills
 Lifts, and its mightier rivers fills,
 A foe to us unknown they keep,
 With dogs and watchmen, from the sheep.
 The *Wolf* at times is chased away
 And leaves untouch'd the fleecy prey.

While thus engaged, and led around
 The green wood side, the Shepherd found }
 A Wolf's cub helpless on the ground :
 Thoughtless, he carries to his home
 The stranger, now his charge become—
 A choice he'll rue for many a day :
 As, the short tale read out, you'll say.
 For soon, though quite domestic grown,
 Secret, the villain kills his own

Poor charge, and prowls around the farm.
 The Hind at length perceives the harm
 His favourite does (spite of a band
 Of faithful dogs) and rids the land
 Of such a pest: the flock in peace
 Now feed, and depredations cease.

The Editor takes the present occasion of occupying a few lines of the '*Yorkshireman*' with an address to his Friends *in favour of the circulation of the work*. His publication has experienced hitherto a limited sale, such as a bookseller, calculating on the ultimate return from a moderately large Edition, would not be discouraged at: but sale, and the saving of his pocket, are not the *Editor's* concern—he is mainly solicitous that the contents of the work should (now in the critical time of an Ecclesiastical reform, which *must* go on and be consummated,) be made known to those principally interested in them—the Freeholders (or voters) the Legislature, the Government and the Magistracy of his country—not excepting such of the Clergy themselves as may be found capable of perusing, with candour and patience, a work so manifestly opposed to their worldly interests. Will none of the members of his own society be courageous enough in their own defence, and liberal enough in the support of a just cause, to put a few copies into the hands of men of influence of their acquaintance (or to whom they may have easy access) for this purpose? He is fully resolved at all events that it shall not remain (in any considerable number) to 'cram the creaking shelves' of his publishers, but shall be dispersed (God willing) at his own, if not at others' cost; and he invites his Fellow-professors to aid him with their own pains and purses, in a timely distribution to the requisite amount, among such public characters as may be found willing to accept it—quite satisfied in himself, that the result of a perusal in such hands will neither dishonour him, nor discredit those in whose behalf he has from the first professed to appear. His own share of the work is intended (should he be allowed life, health and liberty) to be comprised in three volumes: and he sees not any present likelihood of its becoming so changed, in matter, purpose or execution, as to occasion to those who may hold the former parts any regret at having the latter to take in. The requisite time and labour are nearly all that are now required for its completion: but he hopes also to be favoured as heretofore with the countenance of his friends.

Ackworth, 17th Eleventh Month, 1833.

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PRO PATRIÆ.

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ART. I.—*On Temperance and Temperance Societies.*

(Concluded from p. 69.)

How to reclaim the drunkards and cut off the succession of the victims to habitual intemperance, is now to be considered. We have seen this proposed as the object of *public associations*, the members of which shall bind themselves to the *non-use of spirituous Liquors*; which so many abuse, to their own destruction.

It is not questioned but that the use of these articles of consumption may thus be put down *for a season*: or restricted to what regards medicine alone. But it is strongly doubted, whether such an attempt at reform, *carried as far as it would go in the hands of the inexperienced* would stand. Whether we should not have to dread a future revulsion in public opinion, consequent on the forced nature of the change, which should bring back Intemperance, and establish excess yet more firmly.

All great and permanent changes are effected by slow degrees: and the same thing, CHRISTIAN PRINCIPLE, to which we are indebted for other ameliorations in the moral condition of our species, must be considered here also. I am persuaded, accordingly, that it is only in the rising generation that we can expect to lay the foundation of sobriety for the ages to come. Train up the child in the way he should go, and it is not very probable the man will be found departing from it: but debar the adult *by mere force* (be it even that of

public opinion) of his customary sensual indulgences, he will be likely at the first opportunity, consequent on a change of circumstances, to return to them—yes, as the dog to his vomit or the sow to the mire!

A man's habits are commonly *but a part of his outside*—though by long use they are said to become second nature. Yet it is by external circumstances chiefly that they are modified; and there must be in him *a conscientious persuasion of duty*, to make him superior to their influence. Let us make clean the inside of the cup and of the platter—in the very doing of which the outside is cleansed also. Implant in the youthful breast the principle of *self-denial*, (leading to self-command) and strengthen every precept by due admonition and restraint in practice, and the conduct of the pupil may be expected, on reasonable grounds, to be *sober, moral, temperate*—I do not here say *just*; which is perhaps the hardest part of the lesson of self-denial that we are called to; and far too much neglected by some, who are loud in their condemnation of mere sensual indulgences.

It is, then, to the *Schools for youth*, now become so general, and increasing by mere force of patriotism and public spirit (but ere long to become a subject of anxious and vigilant care to the Government) that we should look, mainly, for the remedy in the case. Let the adult, who feels that he cannot otherwise resist temptation, seek better disposed associates. Let *him* bind himself along with these, to whatsoever regulations the emergency may call for—but let not Monkish abstinence (the shell put for the kernel of a virtue) be made so the fashion for all of us, as that we may not enjoy our liberty in the Gospel without offence!

We are very apt to go the nearest way to work in our reforms; and to conclude that what is put on the outside of the man shall be found also within him. But the experience of so many ages of Orders and Observants, of Cloisters and Inquisitions, of a mere outward superintendence, exercised with rigour enough at one time, with laxity at another, but always in vain as to the life of religion, and the advancement of sound morality in the world, should have taught us better! We have yet to learn, it seems (now that the Reformation is of so many centuries standing) what it is to *take up the cross*! That it is not merely to wear a jewel on the breast, or a patch on the garment, but to receive into our inmost souls *the power of the word*, and become subject to that which is (substantially, and beyond and through all appearances) *the kingdom of God*.

Let the state of fallen man be what it may, if he be truly reclaimed it is by this means: No other thing is of efficacy to wash him, whose sins have been as scarlet, white as snow.

The *Gospel* is not however here the subject—but a proposed *moral* remedy for a flagrant moral evil. We must then leave the *man* to the Temperance Society and the *preacher* (especially to him that has the courage to bear his Lord's message to individuals, wherever he can find them) and return to the more hopeful *child*. And if it be true, as we cannot doubt, that this capacity for self-command (coming through repentance and faith) must be received by the proudest of men in

humility and teachableness of spirit 'even as a little child' can we do better than take the little children at once, and impart it to them? We neglect, too commonly, both in our schools and at home, *principis obsecare*, to meet the first buddings of insubordinate passion with suitable reproof; to controul and *convince* (for children may and ought so to be reasoned with) of the nature and consequences of sensual indulgence. It is much easier (as we may find) to put upon a youth habits of decency, and even of devotion in the ordinary sense of the term, with inoffensive manners, than to do for him this more important and fruitful office. He must however (if we would save him from destruction) be brought to know *what and where the kingdom of heaven is*, and to **RULE HIMSELF**.

What—break the boy's spirit and make a dolt of him! How shall we be provided, in the event of future wars, *with enterprising soldiers, daring seamen, commanders that stick at nothing*, if we take up every wild youth in this way? What shall we do (I ask in my turn) *without wars to take them off*, if we leave so many destitute of instruction; to keep up the supply of lost apprentices, ruined workmen, dishonest jaded ploughmen, discarded servants? Shall we go on sowing tares for ever, merely that the destroying angel may find work to bind them into bundles, and burn them? We may leave this service, surely, to the 'enemy' that hath ever been doing it, the god of this world and subverter of all that tends to our good in the next. I should have concluded, in my simplicity, that it was the duty of priests and magistrates to endeavour, with their might, that the youth be trained (*all of them, without exception*) sober, discreet, and orderly members of society; and that the Prince of darkness might then be safely told to maintain his kingdom in his own way, if he could! We need not doubt at all, but that, when we have done our best, *offences will come*; but surely we are not prepared, individually, to take upon us the woe denounced against *that man through whom the offence cometh!* Let us snatch, then, from the lips of the infant that which the child should not relish, and forbid to the child that which he may scarce take with safety when grown to manhood. It was the maxim, I believe, of an eminent philosopher and physician of the last century, that children should drink water, and adults malt liquor; and that the feebler pulse and colder stomach of old age should alone be trusted with the stronger stimulus of wine and brandy. This, of course, *as matter of diet*—and, were I disposed to lay down rules in that respect, I think I should approve the principle here advanced. For it is commonly in youth, and while the animal spirits would suffice, if left alone, to their proper office, that the vinous potion is brought in aid and misused, to hurry the pulse, disorder the vital functions and lay the foundation of disease and wretchedness; to be endured at the season when old age might have been benefited by the use.

And now a word as to water-drinking. I do not suppose that those who would willingly see the practice become general, have much reflected on the consequences that might probably ensue to the health of

the people. There is, in fact, as great a variety in the natural impregnations of the universal fluid, as in those which we give to it for the purposes of the table: *and many of these are far from being wholesome*. Could we get it always from the living spring, there might be more said for its salubrity: but how often does it come from questionable sources—*ex rivo, tum ex puteo, tum ex palude*—often through mere indolence from the pit that chances to be next at hand: while custom reconciles us to the slow but sure destruction of our health and comfort!

And it may be very fairly made a question, whether under these circumstances the use of water, as our common beverage, might not prove as great an inlet to disease, as the present abuse of those variously compounded drinks into which it enters. *The mere boiling of the water* for tea or coffee, independently of the vegetable impregnation, is indeed a means of rendering it, generally, *more safe to drink*—but the spirit of retrenchment which, under the pretence of putting down luxuries, would embarrass the government by subtracting revenue, will be found, if it proceeds in its operations, attacking these also: and then farewell to the boiling of our water, be it tainted, or chalybeate, or earthy, or in whatsoever way unwholesome.

But these, I shall be told, are mere prudential considerations (as are also those which lead to Temperance Societies) but we are to be temperate (and some will say abstemious) on higher ground; because we are Christians, and are not our own but are bought with a price, the infinite value of which we acknowledge. Granted: but let us take along with the argument this fact, that our blessed Lord and Saviour, whose precepts we are bound to observe and whose example we should follow, *himself drank wine*, the common beverage of the country, and lived as other men do, using the Creation with them, and avoiding only *the sin and evil of intemperance*. He laid down no precise rules of abstinence: the spirit of superstition and will-worship invented these, and introduced them in abundance into the churches: but an enlightened and reasonable view of our duty throws down all such barriers, and brings us back to the *restraints and liberties of the Gospel*—for it has both to offer to our acceptance.

How to separate wholly the moral from the religious part of my subject, here, I know not. Happy is the man who condemns not himself in that which he pronounces lawful for another: we must be careful, while we assert this our liberty, not to license excess. The sober man, the most circumspect not to give offence by his conduct in these things, may, after all, in respect of the weightier matters of the law (judgment with mercy, and good faith) be found a delinquent. Let us then so judge others, as we ourselves would be judged: and let those who wish not the universal prevalence of vows of abstinence, be permitted still to take the plain ground of practical usefulness, in their dissent. There is undoubtedly, in the practice of temperance, taken in the gospel sense, the greatest sum of enjoyment here and the surest hope of happiness hereafter. It is good, then, for the child that he

be taught to refrain—for the young man that he study to use with caution—for the aged that he indulge with fear—and for all that they be careful, at all times, so to partake of the good things provided by the Creator (and improved by man for his use) as not to be disqualified, when the feast is over, for a sincere and rational thanksgiving!

ART. II.—*Lavater the Physiognomist: his singular character; and opinion of Animal Magnetism.*

(Continued from p. 125.)

The following narratives present, the one an amiable, the other a serio-comic instance of *the real sympathy which exists between kindred spirits*, however widely separated the bodies which they actuate and enliven.

In August 1773, Lavater being out on a journey wrote to his wife that all was well [so far.] The next day she was attacked with low spirits, and had a sudden impression on her mind, that her husband had either met with some dreadful misfortune, or was in most imminent danger.—In an agony of distress, she earnestly prayed for the safety of her husband, and his deliverance from any danger to which he might be exposed. At this very time, Lavater was crossing the lake of Zurich in a small vessel, in a violent storm, and himself suffered all the terrors of approaching death, which appeared to be inevitable. With anxious affection his thoughts recurred to his beloved wife and children, whom he feared he should never again behold in this world, while he [too] prayed fervently to heaven for deliverance: and he was delivered—the vessel reached the shore in safety.

Professor Sulzer was once (in his 22nd year) attacked with an extraordinary melancholy and anxiety, without his being able to assign any cause for it, from his own situation with respect to any external circumstances. It seemed to be impressed on his mind, that *his future wife* at that moment suffered by some severe and dangerous accident, though he then neither had any thought of marrying, nor any knowledge whatever of the person who afterwards became his wife. Ten years afterwards, when he *was* married, and had almost forgotten this incident, he learned from his wife that, precisely at that time, when she was a girl of only ten years of age, she was nearly killed by a violent fall; from the injurious effects of which she had never entirely recovered.

‘Joseph Gossner, a man of much piety, humility and virtue, had in his youth studied medicine at Inspruck; he afterwards became a secular priest: he was at this time attacked with severe pains in the head *as often as he read mass*. He had recourse to the ablest physicians, but without obtaining any relief. In the mean time he frequently read books that treated on the subject of Exorcism, and

made the first trial on himself. From that moment his pains in the head left him, and he then prayed to God that he would bestow on him the power of extending the same aid to his fellow-men. "I laughed at all this [says Dr. Hotze the relator] when I first heard it and thought it an old woman's tale. The bishop sent for him to Marspurg, where were two sisters from Munsterlingen, extremely ill: these he healed in the name of Jesus, and they are now restored to perfect health. I came here several times in a week, but could not be convinced till I had myself twice spoken to the father. *I beheld wonderful and powerful cures, far exceeding our art.* His expression is, 'I conjure thee in the most holy name of Jesus'—and then follow effects which overwhelm me with awe."

This view of the case supposes the influence of evil demons, as in the times when Christ and his apostles cast them out from the bodies of those to whom the Gospel was preached. It appears that the disorders cured in this instance were 'contractions and epilepsies'—cases in which the *nerves* are chiefly affected, and through these the muscular action of the parts. Let us proceed to what is still more evidently *a nervous case.* "I presented to Gossner [says M. Walter, privy counsellor and physician to the king of Bavaria] my daughter, a woman of understanding and resolution, who was troubled with rheumatic pains in her head. He made her kneel before him, and having placed his hands on her forehead and the back part of her head, repeated some prayers in a low voice, after which he directed her to stand up and began his exorcisms in this manner 'I command thee in the name of Jesus to fall into frenzy and convulsion of the head, without any other part of the body being affected.' At the same moment nature obeyed, and the patient uttered the most frantic expressions; but at the instant he pronounced the words 'Let it cease' she was immediately restored to her natural state, without recollecting any thing of what had passed. He repeated similar and various commands, and at length laid his hands on her head, prayed and gave her the blessing, and she is now free from the slightest trace of her disorder; from which, before, she almost continually suffered in a greater or less degree." [Compare Mark i, 26: ix, 26: but recollect, that *Jesus* did not *command* the previous convulsions.]

Lavater was not yet satisfied: he wrote to Dr. Walter, enquiring whether he had observed any appearance of cunning or trick in Gossner; *whether the extraordinary ceremonies he used did not seem rather of this nature, than merely intended to strengthen the faith of the patient and the bystanders.*—He had also an interview with this monk, the result of which was, that the latter *made no favourable impression on his understanding or his heart.* He witnessed none of his cures or exorcisms, nor any extraordinary effects produced by him. He admitted that he believed him to be sincere, according to his ideas and doctrine, but he found him destitute of spirit and feeling. He termed his art '*summum imperium in nervos,*' but it seems that even this left him, in the presence of a man of sufficient penetration, *and having also faith* in something higher.

Lavater appears at length to have come to the following conclusion, viz. That it is most probable (as Gossner asserted) that all transient evils [such as those in question, we may suppose he means] proceed from Satan, or at least one under his immediate influence—to deny the existence and the fearful action of the kingdom of Satan would, in his opinion, be to deny the Scriptures.

Again 'Though I saw no effects produced by him, [Gossner] similar to those of which I had heard and read so much, and which it is impossible should be mere fictions, I am disposed to believe in the possibility of *this power of action of man upon man*—and I think I am authorised to conjecture that this power, *which resides in all men as the image of God* [but suppose this image lost—what then?] *is a MAGICAL POWER of the human mind over the bodies and powers of the corporeal world*, which may continually become more perfect; and *by faith in the humanity of Christ* be advanced and matured to the highest and most perfect power.'

Here is the vexation of the nerves, the epilepsy, or whatever it may have been, attributed to Satan as the immediate agent: and the cure, by the influence of a spirit fortified with faith in the humanity of Christ, to the human exorcist, *as a man and as made in God's image*.

But let us examine further. *Why* should the Satan be charged with the whole of the evil, and the man have attributed to him the whole credit of removing it? The Pharisees said of Christ, 'He casteth out devils through the prince of the devils,' which shews that there existed in that age some pretensions, at least (if not some real effects attributable) to a delegated authority of this kind, under the evil one. Now such authority, if it existed, was more likely to be exercised in such a way, as that the evil should be procured *as an infliction* (by Divine permission also, for the trial of the faith of the sufferer) *on such or such a person*—and that the cure should follow, by a return of the nerves to their natural state, either on the cessation of the persecution as to that person, *which the PROCURER IN THE FIRST INSTANCE may also be supposed to ask and obtain*—or, upon the approach of a superior spirit, really united to Christ and in the image of the invisible God; on the utterance of the word of faith with power, by the person in whom it dwells.

Philosophers often look no higher than to second causes—and *they* will chiefly have regard, in these cases, to the manifestations of *certain sympathies* belonging, as they think, to the very constitution of our nature: by means of which, when one person, for instance, takes a dose of Laudanum and is affected by it in the usual way, another person *in his state* (as they term it) *or magnetized to him*, or by whatever other words they may choose to conceal their ignorance, shall be also affected with sleepiness, without having taken the opiate—and the like of many ridiculous, and some detestable and dangerous operations of the kind. Jer. li, 8: the advice is in irony.

But these sympathies (as it seems to me) are but effects of certain causes, operations of certain agents, undiscernible by the light of

natural science ; and of which we should have known nothing but by their effects, had it not pleased Almighty God to reveal to mankind what we find recorded concerning them in Holy Scripture. Whoever reads, with due attention and in a right disposition, what he there finds on the subject, will feel that he is able, with the help of his own experience, to unravel many mysteries of this kind for himself—and will be prepared, both to resist the devil until he flee from him, and to renounce the use of those works of darkness which proceed from him—together with every kind and degree of power, credit, influence and especially of sordid gain, which by such means he might have procured to himself or his party. Ephes. v, 11. Luke, x, 17—20.

It is clear to me, that they who move and act in the power of the Gospel of our Lord and Saviour Jesus Christ, delight on all occasions to be doing good ; and that they can proceed to *their* object in no other than a fair, direct, and honourable way : that such will scarcely be found to take upon themselves the office of tormentors ; less still of executioners. They who kill men, thinking to do God service, must needs be under a delusion of the devil. And we may apply the like reasoning to every degree of connexion with the dark power—in fine, to all study and practice of occult arts, capable of being used as engines of annoyance, or of mischief and destruction to mankind. Acts xix, 19.

If the Apostles, in their time, had and used a certain delegated authority over evil spirits, for the just and noble purposes of their office and mission—if priests in subsequent ages, and especially simple monks having a strong faith, have been able by pronouncing the name of Jesus, with prayer to God the father, to remove many nervous pains, and other affections attributable to the operation of evil spirits on the human frame—lastly, if the mere possession of a strong faith in ‘ the powers of the world to come ’ gives to the spirit of one individual a superiority or ascendancy over the spirits of others—is it not possible, nay is it not probable, that the prince of the power of the air himself may, on the other hand (by Divine permission and] to a limited extent) have *his* apostles, *his* agents, *his* adepts, through whose application to him and observance of his directions (though at the price of their own damnation, to his society, hereafter)—a *spurious* holy ghost, and a *spurious set of signs and wonders, and mighty works and seeming cures*, may be kept up and propagated, for the trial of professors of the Christian faith more especially ; whether indeed they be of the number of God’s elect ? 2 Thess. ii, 3—12. Matt. xxiv, 24.

Animal magnetism, in the judgment of Lavater, was an *art* capable of producing real effects on the bodies of men. “ I do not (says he) believe in the whole system of *Mesmer*, though I do not permit myself hastily and without examination, to condemn a man to whom Providence appears to have entrusted a secret of nature. I do not, I repeat it, believe in his whole system ; but I believe what I have been assured of by the most respectable witnesses, and what I have repeatedly seen with my own eyes. My brother, a very intelligent physician, who has the rare gift of uniting in himself two qualities, each

extremely rare, that of being able strongly to doubt, and that of firmly believing, has a hundred times seen with his own eyes, what any other person may every day see, that there is a power in man which, by a certain kind of motion, may pass into others, and produce the most striking and determinate effects. I believe that many persons of delicate sensibility, *especially when they suffer from nervous complaints*, may by that operation which I know not with what propriety is called *Magnetization*, be thrown into a *divinatory sleep*; in which, according to their frame of organization, their character, and their circumstances in life, they may have much more just perceptions than they could have had waking; and frequently discern and indicate with the most punctual accuracy things which have relation to themselves and the circumstances of their *health*! [Qry if rightly translated here.] I cannot be more convinced that I exist, than that I have by this operation relieved in the most evident manner the bodily infirmities of my wife; and that on any new attack I am able to afford her the same relief. Whether the world ridicule or pity my weakness, its pity or its ridicule will not have the least effect on me; I know what I know and see what I see, whether what I affirm be believed or not. I disregard whether it be imagination or reality. If by imagination I am restored to health, I will prefer that beneficent imagination to the reality which renders me again diseased.

One word more with respect to magnetism: *I consider it as a method of cure easy to be profaned*, sometimes very dangerous, at all times difficult of application, not to be applied without medical caution, by no means universal in its effects, and which has been too much extolled by some, and too much degraded and decried by others."

Let any sound Christian judge whether in all this (notwithstanding the mention of *profanation*) there be any thing of a higher nature and origin than that spirit of the Pythian Apollo, which possessed the damsel at Philippi. Acts, xvi, 11-40.

But supposing the power by which the effects of Animal Magnetism are produced at this day to be the same with that which was entrusted to the Apostles, in the first appearances of the Christian religion: that is, to be a degree of command over the spiritual and invisible world, sufficient to divert the course of nature, or, when disturbed to restore it—how could this, consistently with their example and the precepts of Christ, be used to inflict evil on any one—or to obtain riches, or any worldly advantage—or to promote the interests and credit of a party?

Our blessed Lord's acts were manifestly the extension of Omnipotent aid to fallen and suffering humanity. *All were beneficial*—and he did much more than any modern priest or juggler has even pretended to do: he not only healed the sick and cast out devils, but restored the maimed to wholeness and raised the dead! Can any modern magnetist put so much as a little finger on the hand of his friend?

When Ananias and Sapphira were struck dead for lying to the Holy Ghost, it was not *Peter* who did it, nor was even more pronounced than

condemnation on the parties—the power of God was miraculously exerted to put an end to their lives, and make a fearful example of such deceivers. And in that other instance (which might look more like direct infliction of evil) of the *sorcerer Elymas*, it is remarkable that Saul, after that just and bitter exprobaton, says to him, “*The hand of the Lord is upon thee, and thou wilt be blind, not seeing the sun, for a season.*” But here was no prayer to Christ, no form of cursing employed. It was a simple declaration of his sentence as revealed to the apostle at the time.

But, it will be objected, the Apostle Paul appears to have had a power, which in one case he exercised, *to deliver an offender to Satan for the destruction of the flesh*: to wit, to suffer death in some way or other, without the hands of the offended party being laid on him. In the case stated, 1 Cor. v, 5, he appears to have contemplated doing this to a man who had been guilty of a scandalous act of immorality—but it was to be done *in concert with the church assembled*, as well as in the name and power of Christ. In the other, he informs us he had done it to two *who had blasphemed*, probably against God and the testimony of his Apostle. In neither of these instances do we find him imprecating a special infliction of evil on the persons. It was a judicial sentence, which the Church in that age might have pronounced, leaving to God’s providence the manner in which the *Satan* should be permitted to claim, and torment or put to death, those *who were now become his subjects*.

But what has this to do with the prayer of a modern priest, or of several bigots in concert, to the Lord whom they serve, that he will be pleased to inflict such or such specific losses, pains, or injuries upon, or throw such or such impediments in the way of, persons differing in their creed from these persecutors—or neglecting, or say, even despising and ridiculing their ceremonies? Whatever may be the permitted trials of sincere believers in Christ, or of sincere worshippers of Almighty God in any other way, under such treatment (supposing as I do, a real spiritual effect from such curses) the practice is plainly so far from being consonant with the doctrine and practice of Christ and his apostles, that it can be attributed rightly to nothing else than the very spirit and power of *Antichrist*.

To conclude what relates to the pious but in some things mistaken Lavater—he lived to witness the French Revolution, and hailed its approach (as did many other honest men) with gladness, but fell a victim to its atrocities: Being shot through the body by a French soldier at his own door in Zurich, he languished in pains and weakness (though the wound had healed) to the time of his death, which happened in the first year of the present century.

Of *Antichrist* he writes thus: “I have long understood (as the writings I have published will shew) by Antichrist, an openly daring irreligious *despot*, who will raise himself by political and *magical power* to be universal monarch of the world, and tyrant over the consciences

of men ; who will tread under foot all justice, truth, morality and religion ; and who will, especially, persecute in the most cruel manner all who honour the name of Christ." London, Fourth Mo. 21, 1829.

ART. III.—*Speculation : an Allegory.* Written about 1796.

On the loftiest cliff of an Island in the midst of the ocean dwelt a young Eagle, of the race which is said to be descended from the Sun. One summer's noon, as he was reposing himself after feasting on the prey, he fixed his eyes on that luminary and began to soliloquize as follows: ' It is undoubtedly the fact (as my parents taught me in the *Eyrie*) that this splendid being is at once our progenitor, and the source of our many enjoyments. He seems to come daily from the East only to rouse us from slumber, and support us in the exercise of that absolute dominion over the lower world which he has conferred upon us: and it is only when he sinks in the West that we also retire, and leave to meaner fowl the plunder of the night. Since we Eagles alone are able to look steadfastly on Him, while we mount to the heavens and survey the smallest objects on the earth, it is probable that our powers are equal also to the task of approaching our Great parent, and taking a nearer view of his perfections. By accustoming ourselves to this loftier flight, we might moreover get a view of Him at any time, and do Him homage in spite of the clouds that so often hide Him from us.'

Immediately he sprang from the rock, shaping his course upward, and surveying with much complacency the whole island, first gradually disclosing itself to view, and then lessening in the boundless expanse of sea beneath him. He passed the region of the highest clouds—but after mounting with unabated confidence for an hour, he had the mortification of being convinced that, although the sun appeared somewhat lower than at noon, he had not in any respect a more distinct view of Him. The air, moreover, in these elevated tracts was so thin, that he had much ado to breathe; it seemed to escape from his grasp, and he scarce knew whether he was rising or falling. Exhausted by toil, and resting for a moment on his wings, the Sun darted his rays full on his breast, and conveyed to him in the language of Light the silent admonition ' Be not highminded, but fear.'

In truth he was now sinking much faster than he had risen, and on repossessing the clouds cast an anxious look downward for his native island; but to his astonishment and terror it was nowhere to be found! A constant breeze from the South had insensibly carried him far out to sea: he was utterly at a loss how to shape his course to return, and nothing but destruction seemed to await him in the abyss below. Happily he soon resolved to turn against the wind; and after some hours passed in the most painful uncertainty, some flocks of fowl flying straight across the view attracted his notice. ' I will follow these (he exclaimed) I have heard that they know how to direct their flight from land to land, by taking the Sun for their guide.' His rash enterprize

being now heartily renounced and his flight confined to the lower air, his progress became more easy, and the wished for island at length appeared, emerging like a rock from the waves. While he redoubled his efforts to reach it, sensible that unless he arrived before Sun-set he might yet perish, the Source of day once more condescended to give him counsel, as follows: 'My son thou art now sensible that my glory was not forned to be gazed on, but to discover to thee, and to the whole feathered race, their path in the heaven, and the objects of their pursuit on earth. While thou wast vainly rising above thy sphere in search of speculative knowledge, a power which rules the waves, but is ever under my controul, was preparing for thee a grave in the inferior element. And whereas I seem to come daily from afar, know that this is in appearance only: for my place is fixed in unapproachable light, whence by equal laws I cherish and direct the worlds of animated beings. By the daily revolutions of that orb in which is placed thy native dwelling, these are alternately brought into my presence, where all is light and life, and carried back into the regions of darkness, whence no strength of wing can furnish an escape, and where thou art safe only in repose—Be solicitous, henceforth, only to improve for their proper end the supplies of light which I send thee, and murmur not when I cast for a season a veil of clouds over that brightness, the effulgence of which would otherwise become even to Eagles insupportable.'

ART. IV.—*A Fragment, on a certain Exclamation.*

Counsellor Prateon has been attending service at the High Church, where he has deported himself with his usual propriety. The religious duties of the day despatched, he is proceeding to make a call or two before dinner—but has scarcely cleared the steps ere he is accosted by an old friend, who whispers in his ear some unexpected piece of intelligence. No matter what the emotion—be it pleasure, surprise, or dissatisfaction, out comes his usual exclamation, '*The deev'!*' A sober man, who had just before heard him call on the name of the Most High, must needs deem this a very sudden and unaccountable transition. Unaccountable it would indeed be, could we conclude him sincere in either invocation. But when we consider the vast variety of discordant uses to which that voluble instrument his tongue is continually applied—one while pleading the cause of injured innocence, then labouring, at still greater length for a larger fee, to skreen a public rogue, or bring off an adulterer with the least amount of damages—ought we not to believe that his head, not his heart, must be its ordinary prompter; and that he *is in the habit* of uttering, with equal indifference, the solemn and the profane, the serious and the trifling sentence!

Note. By the hand-writing, it must be a pretty many years since this was penned. The 'sober man' is ready to acknowledge that

matters in this respect are very considerably mended—not that there is not room for improvement still. He will not soon forget the day (a few years still more remote from the present,) when his father took him a walk in his hand and called on a celebrated Counsel (not the character here intended) who entertained his visitors, among other talk uttered with amazing volubility, with an account of his having that morning by accident thrown a bank note into the fire. Surely—thought the boy to himself, having never before been in such company, (for his old master spouted his Latin with due deliberation and gravity)—surely this man's mouth cannot be made like other men's! And the fact, if we come closely to investigate matters, is not very remote from this conception. But what beside the *mouth* is wanted, when a man is to speak before his betters? I remember to have read in my Bible, that the Almighty said on a certain occasion to Moses, (after asking him who made man's mouth) that he would be with his mouth and teach him what to say—and Christ to his followers, in another mission, 'I will give you a mouth, and wisdom' too! Exod. iv, 10—17. Luke xxi, 15. *Ed.*

ART. V.—*Anecdotes of silenced ministers. Continued.*

“Mr. Joseph Woodward was born at Upper Cam, Glo'stershire, his father being a farmer. He was bred in Oxon, where he was M. A. Then he was master of a Free-school at Wootton-under-edge. His carriage was very obliging, but he had at that time little seriousness, and was wont to frequent the company of some gentlemen whose character for virtue and sobriety was not very eminent. But it pleased God to awaken him to a serious consideration of the things of another world.—And so, leaving his former company he changed it for that of the godly professors at Wootton, who used to pray and repeat sermons and sing, together. Which edifying society he found so beneficial that he was used to say, Though Oxford made him a scholar, yet the professors of Wootton fitted him for the ministry.

“I am told by another that *he did not so much as handle a Bible* till Mr. Samuel Sprint (afterwards minister in Andover) his scholar, was privately reading the Scriptures and praying, *as his father had charged him*, when his master found him thus busied in his chamber, and was thereby struck with shame and concern, that he that was the master should do less than a young boy. Hereupon he got him a Bible and read and studied it. And shortly after, whereas the school *had only Latin prayers, and those for a dead patroness*, he brought in English prayers, reading of Scripture, singing of psalms and all pious exercises. Some time afterwards he was ordained and became very serviceable, and *Dursley* sought him to be their minister, all with one consent voting for him. Whereupon he fixed with them: and though he was afterwards tempted to [go to] Wells with double the stipend, he would not accept it. He took a great deal of pains among these people—and

his endeavours to have the Presbyterian discipline set up were opposed in a way which had nearly cost him his life.

“ Being now inclined to go elsewhere, the very men that had opposed and slighted him before,—came and begged his pardon, and promised a better carriage [towards him] for the future—and so he stayed. Some time after, there were about seven men resolved to ruin him: some by swearing against him, some in other ways. But it pleased God that several of them died, and his principal enemy fell desperately ill, and upon his death bed sent for him to pray with him—and confessed that he and his companions had resolved to ruin him: but he now saw he must die, and he warned all his associates to desist from their design, as they would not provoke God to visit them with his judgments. And so at last he was delivered from their malice, and had the comfort to see his people become very teachable, and conformable to the rules of the Gospel.

“ I know not (says Dr. Woodward, his son) by what peculiar impulse it was that he particularly fixed his desire of exercising his ministry in Dursley—a place at that time very dissolute, insomuch that it had the nick-name of *drunken Dursley!* But if he found it so, it was very much altered by his labours of many years there.’—‘ His presence in the streets made the youth grave, and the aged circumspect; it made the sober to rejoice, and the guilty to hide themselves in corners.’—He seldom went to church but there was a multitude with him—and I have heard there was the most composed and affected congregation that could any where be seen.” *Calamy.*

This was a true minister of the gospel of Jesus Christ our Lord! One who had, first, his *learning* from human teachers; secondly, his spiritual qualification and mission from God himself, by his Holy Spirit working on the heart and affections—and this principally (as it seems to me) in the course of his study of the Scriptures: thirdly, his *call*, as to the place of his ministry, from the proper quarter, the people (or church) to whom he was to minister. The Spirit and the bride said, Come,—and he went and stayed—the offers of preferment notwithstanding! Fourthly, the blessing upon his labours, and protection therein, from the Great shepherd of the sheep. See, further, the account in *Calamy*, as to his character and manner of exercising his office.

We may likewise remark, here, the further blessing (beyond that to the immediate object of his care) which followed a father's charge to his child, to pray and read the Scriptures in private: See 2 Tim. iii. 14, 15. And to this circumstance, of his being scripturally grounded in his principles, I should mainly attribute Joseph Woodward's constancy to his charge, under the common and mostly irresistible temptation of a larger stipend. O that the *ladder to the Old Heavens*, which is thus set up, were once wholly removed from before the eyes of the Ministers of religion among this people! Isa. lxxv, 17—25. *Ed.*

ART. VI.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Lion libelled! Æsop, 35.

The Lion stood alone, and cast his eyes around,
 No creature was in view, and yet he heard a sound ;
 Hoarse, hollow, from the bog at intervals it came,
 He droop'd his tail with fear, then hung his head for shame.
 For now appears at once the cause of his alarm,
 Forth leapt a pallid frog from out the wat'ry swarm :
 " 'Tis nothing but a voice—I thought t'have crush'd a foe,
 Poor tenant of the ditch, back to thy quarters go !"

Æsop at play, or the Bow unstrung.

'Tis not so light a thing
 To moralize the while we sing !
 The Fable, trite and simple as it shews,
 May task a fruitful muse :
 Quick fancy gallops and grows tired ; its powers
 Patient and slow, the silent heart explores,
 And tries, through many a change,
 The forms of thought that range,
 Waiting dismissal due from mem'ry's stores.
 This Æsop knew full well,
 Nor longer would in meditation dwell
 Than nature freely might the toil sustain ;
 Then to a sportive crowd
 Of children, blithe and loud,
 He hies—and with them plays and laughs amain !
 Caught at his merry game
 Once, by some grave Athenian, ' Quit, for shame,
 Æsop ! (his neighbour cries) thy silly sport,
 And to grave studies go !—
 But the Sage answers, No !
 And, while more hearers to the place resort,
 He brings a long bow forth,
 And asks, what were this worth
 Kept always strung ? They see at once his mind
 And reason in the wise man's gambols find.

The Shepherd Sailor. Æsop, 17.

The Sun full on the mountain side
 Shone warm—'t was a calm eventide—
 The sea, as mirror smooth, was still—
 The fleecy charge had ate their fill—
 His view the wide horizon round
 The Shepherd cast: for once he found
 His thoughts from quiet home to range,
 While hope of gain and love of change
 Wrought out the purpose by degrees,
 To leave his flock, and tempt the seas.

Behold him now at merchandize:
 His bark unmoor'd the pennant flies,
 Each sail is up and, whilst her way
 The gallant boat cuts through the sea,
 His proud hopes hail the breeze, and sum
 The cargo, and his gains to come!

But look ahead—here comes a squall—
 (His new companions roughly call)
 All hands on deck! The vessel heels,
 The sails fly loose, the mainmast reels:
 She fills almost—the cargo's cast
 Quick to the deep, and soon the last
 Poor bag of dates is gone: the gale
 Subsides at length—they hoist a sail,
 And make to shore, the Shepherd lands
 And dries his clothes: thus, while he stands
 Casting an anxious look to sea
 (For wealth at home now none had he)
 A sailor unconcern'd comes by,
 And, as he'd meant at once to try
 The patience of th' impoverish'd wight,
 Remarks, " 'Twas somewhat rough last night,
 But now 'tis calm: d'ye want an oar?"
 " Not I—but look, the sea wants more
 Of my fine dates, and quiet lies
 In hope to gain a second prize!"

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 133.)

The patience of my readers not of the Society must yet be craved a little longer; while I follow the Quakers through a further portion of the Sufferings, brought upon them by the exercise of their undoubted right to worship God according to their conscientious persuasion; and by bearing their testimony against superstition, and a usurped Ecclesiastical rule. This statement of facts, selected from their authentic histories, is proposed to be continued, at least until we see the feet of the priests (to use a Scriptural allusion which will scarcely be denied us) safe on dry ground, with the ark on their shoulders, on the other side of Jordan. After the Revolution in 1688, their affairs will present less of detail interesting to the public, or likely to promote the cause of religious liberty as argued at present. But even this limited view of the subject cannot be fulfilled, without its being made to occupy several further portions (similar to the present) of the matter of my work.

A. D. 1662-3. The person who had been George Fox's jailer (1650) in the house of correction at Derby, and being a cruel man had behaved very wickedly to him, but now 'convinc'd of Truth,' writes him the following letter:

“ Dear Friend : Having such a convenient messenger, I could do no less than give thee an account of my present condition ; remembering, that to the first awakening of me to a sense of life and of the inward principle, God was pleased to make use of thee as an instrument. So that sometimes I am taken with admiration that it should come by such a means as it did : that is to say, that Providence should order thee to be my prisoner, to give me my first real sight of the truth. It makes me many times to think of the jailor’s conversion by the apostles. Oh happy George Fox! that first breathed that breath of life within the walls of my habitation. Notwithstanding my outward losses are since that time such that I am become nothing in the world, yet I hope I shall find that all these light afflictions, which are but for a moment, will work for me a far more exceeding and eternal weight of glory. They have taken all from me ; and now instead of keeping a prison, I am rather waiting when I shall become a prisoner myself. Pray for me, that my faith fail not, and that I may hold out to the death ; that I may receive a crown of life. I earnestly desire to hear from thee, and of thy condition ; which would very much rejoice me ; not having else at present but my kind love unto thee and all Christian friends with thee ; in haste I rest thine in Christ Jesus, Thomas Sharman. Derby, the 22nd of the 4th month, 1662. (a)

A. D. By personal application to the Lord D’Aubigny (who was in 1662-3 priest’s orders) George Fox procures the release of Catherine Evans and Sarah Cheevers from the prison of the Inquisition, in Malta.

These two friends had been confined there from the year 1658: there was printed, under the date of 1662, a circumstantial relation of their trials and sufferings, the substance of which may be seen in Friends’ historians. (b)

The following stanzas, from their poetry composed in the Inquisition, afford a favourable view of their motives and abilities.

In prisons strong and dungeons deep
To God alone we cry and weep :
Our sorrows none can learn nor read
But those that in our path do tread.
But he whose beauty shineth bright,
Who turneth darkness into light,
Makes cedars bow and oaks to bend
To him that’s sent to the same end ;
He is a fountain pure and clear,
His cristal streams run far and near
To cleanse all those, that come to him
For to be healed of their sin :
All them that patiently abide,
And never swerve nor go aside,
The Lord will free them out of all
Bondage, captivity and thrall.—

It appears that, on finding themselves in view of the people on the walls at Malta (whither they had no intention to go, being bound for Alexandria) Catherine Evans, who had before said they had a dreadful cup to drink at that place, soliloquized thus : ‘ Shall ye destroy us ? If we give up to the Lord, then he is sufficient to deliver us out of your hands : but if we disobey our God, all these could not deliver us

(a) Fox: Journal, 335. (b) Idem. Sewcl, vol. 1, 493—540. Gough, vol. 2, 51—63.

out of his hand.' And so, all fear of man was taken from them. When George Fox, in conference with Lord D'Aubigny, had asked him, What would they (the Papists) do with all their relics and images, if they should own and believe in this light [of which he had confessed the reality] and receive the grace [of God] to teach *them*, and bring their salvation; he replied, *Those things were but policies to keep people in subjection!* (c)

The persecution in New England is mitigated: the magistrates finding that to hang quakers was not sufficient to suppress their doctrine, it is resolved (by the Court at Boston) for the future *only* to whip them at the cart's tail, as vagabonds, through all the towns, out of their jurisdiction. (d)

From 1662 to 1665 accordingly, we have a series of these cruel inflictions: to which *women* were subjected even more freely than men—and of those, some respectable for their property and station in life. The historian closes his pretty long narrative of these doings with instances of the sudden and violent ends of persecutors, and of calamities afterwards befalling the country; with which it is not so conducive to my object here to occupy the Reader. (e)

A. D. 1663. Thomas Lurting, a mariner who before his conviction had been in the king's service and encountered many perils, retakes a vessel belonging to a quaker from the Turks, and by stratagem without bloodshed overcomes his captors, but restores them to their own country.

See an account of this person's conviction, and *adventures* (for such we may call them) by the historian Sewel. (f) It is likewise extant in print: and forms one of the *Tracts* published by Friends.

William Caton, one of the earliest associates of George Fox, having married into Holland, visits his friends in England. On his return, the vessel being in danger of foundering in a storm, he first takes his turn at the pump with the seamen, then calls upon the Lord and prays to the Most High for deliverance from the danger; and, lastly, praises the Almighty for the great mercy shewn to him and the mariners. After all which, the vessel having put back to Yarmouth, he is there taken, with seven others, from a religious meeting on the First day of the week, and confined above six months in prison in England. In his absence *Stephen Crisp* visits and preaches to the Friends in Holland: an account of whom see in Sewel: also in his *Life* in print.

One *Lodowick Muggleton* having, with *John Reeves* his associate, uttered and spread many gross blasphemies, his books are answered by *Richard Farnsworth* a zealous and intelligent minister of the Society. (g)

(c) Journal, 336. (d) Gough, vol. 2, p. 33. (e) Besse, vol. 2. Ch. v. (f) Sewel, vol. 2, p. 72—89. Life of Thomas Lurting. (g) Sewel, ii, 93.

A. D. *Humphry Smith*, a minister among Friends, lays down his life 1663. for his testimony, in 'a stinking close prison' at Winchester.

Being near his end, he prayed to God that he would deliver his people from their cruel oppressors, and be Himself the teacher of those who had been convinced by his ministry. He had a prophetic vision of the fire of London, six years before it happened; 'a relation of which he gave forth in print:' He foresaw, likewise, his own imprisonment, and that it might cost him his life.

George Fox is again imprisoned, and about a month after him Margaret the widow of Judge Fell: both in Lancaster Castle, for refusing the oath of allegiance tendered to them (by previous concert among their enemies) as a snare. Francis Howgill on the same account is committed to Appleby gaol. (*h*)

John Audland dies in a consumption, as his intimate friend and fellow-labourer John Camm had, before him: See vol. i, 308.

He was only thirty-four years of age, but had travelled much in the work of the ministry, having been convinced very young, and while an eminent teacher among the Independents; of whom he had a numerous auditory at Firbank chapel, Westmoreland. His disorder seems to have been consequent on his exertions in preaching in the open air at Bristol, where several thousands used to assemble. 'He terminated (*says Gough*) a virtuous life in great tranquillity at the age of thirty-four—to him of duration sufficient, being so well spent as we trust insured him the end of his faith, the salvation of his soul.' (*i*)

1664. The prisoners above-mentioned are brought to trial. George Fox traverses, and for the present quashes the indictment—but is immediately recommitted, by the usual means of a fresh tender of the oath.

Margaret Fell's counsel plead in arrest of judgment, upon several errors, which yet the judge overrules, and passes sentence of *premunire*.

Upon hearing which she said: 'The Lord forgive thee for what thou hast done. This law was made for Popish recusants, but you pass sentence on few of them. Although I am out of the King's protection, yet I am not out of the protection of Almighty God.' She was continued prisoner about four years; and released, and her estate restored, by an order of the King in Council.

Francis Howgill refusing to enter into bond to be of good behaviour, and not hold meetings at his house, is remanded, but at the ensuing Assize also *premunired*.

The Judge, who had much opportunity during the trials of observing both the malice of Howgill's enemies and the respect of the neighbourhood towards him, said *with a faint and low voice*, 'You are put out of the King's protection and the benefit of the law. Your lands are confiscate to the King during your life, and your goods and chattels for ever,

(*h*) Journ. 351—359. Sewel, ii, 99, 108. Gough, ii, 25—32.

(*i*) Gough, ii, 83. Pie y promoted, pt. 1. Besse, i, 39.

and you are to be prisoner during your life.' F. H. 'Hard sentence for obeying the command of Christ; but I am content and in perfect peace with the Lord: and the Lord forgive you all!' *Judge*. 'Well, if you will yet be subject to the laws the king will shew you mercy.' F. H. 'The LORD hath shewed mercy unto me, and I have done nothing against the king, nor government, nor any man, blessed be the Lord! And therein stands my peace; and it is for Christ's sake I suffer, and not for evil doing.'

So he returned to prison, *where he continued to the end of his days*. There is extant a volume containing his works, in folio. (k)

A. D. Many suffer under the *Act against conventicles*: See vol. 1, 1664. p. 102, 177.

After reciting the provisions of this act, Gough says 'It is not wonderful that a law of such pernicious tendency to the liberty and security of so large a body of the people should become the subject of severe criticism.' An anonymous pamphlet set forth its absurd severity 'Since all religion exercised by six persons not according to the formulary of the Church of England was forbidden, if, a woman being in travail and her life in danger, one of the company said a prayer—or, if any one spoke any thing to comfort the near relations of a person deceased; or prayed for the health or happiness of a new married couple, it might happen that some, by the malice of their enemies might not only incur imprisonment for three months, but by the repetition of such friendly offices be condemned to transportation.' (l)

Neale relates that many [nonconformists] were afraid to pray in their families, if above four visitors were present—and some scrupled to ask a blessing on their meat, if five strangers were at table. *George Fox* relates, that a minister being moved to speak a few words before he sat down to supper at a friend's house at Droitwich, a man hearkening for his words under the window, went and got a warrant to distrain the friends' goods under pretence of a meeting—though none were present with the friend but the man of the house, his wife and servant maid!

We may see, by such specimens of jealousy, how dreadful a thing 'the church in their house' becomes to evil rulers in the Church politic, when the heads of a Christian family maintain their Gospel station, and pray to God and praise him for his benefits at home, with their children and servants about them! Such a practice (not in mere form, and stately, but in the Spirit and in truth) would supersede any service *ex officio*, which the priest under a Religious Establishment could render them.

As to the rest of this head, I must refer the Reader, for accounts of persecutions and transportations under this Act, to my first volume, under No. XII, and to our historians. (e)

(k) Gough, ii, 96—109. *Piety promoted*, pt. 1. (l) Gough, ii, p. 114. *Fox, Journ.*

A. D. Samuel Fisher and Joseph Fuce, both ministers of this society, lay down their lives for the testimony of a good conscience, in the White Lion prison, in Southwark.

William Caton, whose service had been much in Holland, departs this life at Amsterdam.

Of Samuel Fisher and William Caton see some mention in vol. i, p. 306. They were both men of good parts and literary attainments, and much beloved by their friends. Joseph Fuce had travelled through several counties, was much engaged in controversy with Independents, baptists and others: and was once taken up in his travels by order of the Mayor of Arundel, and sent on ship-board to be transported among felons to Jamaica! A sentence, the enormous cruelty and injustice of which seems to have proved its own remedy, by the interposition of some others in authority in his behalf.

The plague raging in London. Parliament meets at Oxford.

‘But (observes the historian) as if neither war, pestilence nor any other symptom of Divine displeasure, were calamities of equal magnitude with the existence of nonconformity, they proceeded to enact a fresh penal law, commonly known by the name of the *Oxford five-mile Act*, restraining nonconformists from inhabiting corporate towns: a statute which, though it bore principally upon the Presbyterians and Independents, was also frequently enforced against quakers.’

The prevalence of infection, and the great mortality, amounting to near 100,000 in this year, in London, powerfully excited the sympathy of the members of the society towards their suffering friends. The women friends were associated with the men in the care of the sick, and families of the deceased: and not only were the resident members engaged in this service, but several, as George Whitehead, Alexander Parker, Josiah Coale and others, came out of the country to administer bodily and spiritual comfort to the afflicted; and, through all their service, were mercifully preserved both from infection and imprisonment—the latter to many proving a danger quite as formidable as the neighbourhood of the plague itself. (m)

Thomas Ellwood, a young man of a genteel family and of accomplished education, who had joined the Society some years, and Isaac Penington (of whom see some mention in vol. i, p. 105) are illegally imprisoned, in company with other friends assembled at the funeral of a Friend of Amersham, Bucks.

As the circumstances of this case, as well as the character of the relator Thomas Ellwood, are peculiar, they will be most fitly given in his own words, as follows:

“Although the Storm, raised by the Act for *Banishment*, fell with the greatest weight and force upon some other parts, as at London, Hertford, &c. yet we were not, in Buckinghamshire, wholly exempted therefrom, for a part of that shower reached us also.

“For a Friend of Amersham, whose name was Edward Perot, or Parret, departing this life, and notice being given that his body would be buried there on such a day, which was the First day of the Fifth Month, 1665, the Friends of the

† (m) Gough, ii, 146—149.

adjacent parts of the country resorted pretty generally to the burial; so that there was a fair appearance of Friends and neighbours, the deceased having been well-beloved by both.

“After we had spent some time together in the house, Morgan Watkins, who at that time happened to be at Isaac Penington’s, being with us, the body was taken up and borne on Friend’s shoulders along the street, in order to be carried to the burying-ground, which was at the town’s end, *being part of an Orchard belonging to the deceased, which he in his life-time had appointed for that service.*

“It so happened that one Ambrose Benett, a Barrister at Law and a Justice of the Peace for that County, riding through the town that morning in his way to Aylesbury, was by some ill-disposed person or other, informed that there was a Quaker to be buried there that day, and that most of the Quakers in the Country were come thither to the burial.

“Upon this he set up his horses and staid; and when we, not knowing any thing of his design against us, went innocently forward, to perform our Christian duty for the interment of our friend, he rushed out of his Inn upon us, with the constables and a rabble of rude fellows, whom he had gathered together; and having his drawn sword in his hand, struck one of the foremost of the bearers with it, commanding them to set down the coffin. But the friend who was so stricken, whose name was Thomas Dell, being more concerned for the safety of the dead body than his own, lest it should fall from his shoulder, and any indecency thereupon follow, held the coffin fast: which the Justice observing, and being enraged that his word (how unjust soever) was not forthwith obeyed, set his hand to the coffin, and with a forcible thrust threw it off from the bearers’ shoulders, so that it fell to the ground in the midst of the street, and there we were forced to leave it.

“For immediately thereupon the Justice giving command for the apprehending us, the constables with the rabble fell on us, and drew some and drove others into the Inn; giving thereby an opportunity to the rest to walk away.

“Of those that were thus taken, I was one. And being, with many more, put into a room under a guard, we were kept there till another Justice (called Sir Thomas Clayton, whom Justice Benett had sent for to join with him in committing us) was come. And then, being called forth severally before them, they picked out ten of us, and committed us to Aylesbury Jail; for what, neither we nor they knew: for we were not convicted of having either done or said any thing which the law could take hold of: for they took us up in the open street (the king’s high-way) not doing any unlawful act, but peaceably carrying and accompanying the corpse of our deceased friend to bury it. Which they would not suffer us to do, but caused the body to lie in the open street, and in the cart-way; so that all the travellers that passed by, whether horse-men, coaches, carts, or waggons, were fain to break out of the way to go by it, that they might not drive over it, until it was almost night. And then having caused a grave to be made in the *unconsecrated* part (as it is accounted) of that which is called the Church-yard, they forcibly took the body from the widow, whose right and property it was, and buried it there.

“When the justices had delivered us prisoners to the constable, it being then late in the day, which was the Seventh day of the week, he not willing to go so far as Aylesbury (nine long miles) with us that night, nor to put the town to the charge of keeping us there that night, and the First day and night following, dismissed us upon our Parole to come to him again at a set hour on the Second day morning: whereupon we all went home to our respective habitations; and coming to him punctually according to promise, were by him, without guard, conducted to the prison.

“The jailer, whose name was Nathaniel Birch, had not long before behaved himself very wickedly, with great rudeness and cruelty, to some of our Friends of

the lower side of the county, whom he, combining with the Clerk of the Peace, whose name was Henry Wells, had contrived to get into his jail; and after they were legally discharged in court, detained them in prison, using great violence, and shutting them up close in the common jail among the felons, because they would not give him his unrighteous demand of fees; which they were the more straitened in, from his treacherous dealing with them. And they having, through suffering, maintained their Freedom, and obtained their liberty, we were the more concerned to keep what they had so hardly gained: and therefore resolved not to make any contract or terms for either Chamber-rent or fees, but to demand a free Prison: which we did.

"When we came in, the jailer was ridden out to wait on the judges, who came in, that day, to begin the Assize, and his wife was somewhat at a loss how to deal with us; but being a cunning woman, she treated us with great appearance of courtesy, offering us the choice of all her Rooms; and when we asked *upon what terms?* she still referred us to her husband; telling us, she did not doubt but that he would be very reasonable and civil to us. Thus she endeavoured to have drawn us to take possession of some of her chambers at a venture, and trust to her husband's kind usage. But we, who at the cost of our friends had a proof of his kindness, were too wary to be drawn in by the fair words of a woman: and therefore told her, *we would not settle any where till her husband came home, and then would have a free prison, wheresoever he put us.*

"Accordingly, walking altogether into the court of the prison, in which was a well of very good water, and having beforehand sent to a friend in the town, a widow woman whose name was Sarah Lambarn, to bring us some bread and cheese, we sat down upon the ground round about the well, and when we had eaten, we drank of the water out of the well.

"Our great concern was for our friend Isaac Penington; because of the tenderness of his constitution; but he was so lively in his spirit, and so cheerfully given up to suffer, that he rather encouraged us, than needed any encouragement from us.

"In this posture the jailer, when he came home, found us; and having before he came to us consulted his wife, and by her understood on what terms we stood; when he came to us, he hid his teeth, and putting on a show of kindness, seemed much troubled that we should sit there abroad, especially his old friend Mr. Penington; and thereupon invited us to come in, and take what rooms in his house we pleased: we asked, *upon what terms?* letting him know withal, that *we determined to have a free prison.*

"He, like the Sun and wind in the Fable, that strove which of them should take from the Traveller his cloak; having (like the wind) tried rough, boisterous, violent means to our friends before, but in vain, resolved now to imitate the Sun and shine as pleasantly as he could upon us. Wherefore he told us, *We should make the terms ourselves, and be as free as we desired: If we thought fit, when we were released, to give him any thing, he would thank us for it; and if not, he would demand nothing.*

"Upon these terms we went in, and disposed ourselves, some in the dwelling-house, others in the malt-house, where they chose to be.

"During the Assize we were brought before Judge Morton, a sour angry man, who very rudely reviled us, but would not hear either us or the cause; but referred the matter to the two Justices who had committed us.

"They, when the Assize was ended, sent for us to be brought before them at their Inn, and fined us, as I remember, *six shillings and eight-pence* a piece; which we not consenting to pay, they committed us to prison again for one month from that time, on the Act of Banishment.

"When we had lain there that Month, I with another went to the jailer, to demand our liberty; which he readily granted, telling us, *The door should be opened when we pleased to go.*

"This answer of his I reported to the rest of my friends there, and thereupon we

raised among us a small sum of money, which they put into my hand for the jailer; whereupon I, taking another with me, went to the jailer with the money in my hand, and reminding him of the terms upon which we accepted the use of his rooms, I told him, That although we could not pay Chamber-rent or Fees, yet inasmuch as he had now been civil to us, we were willing to acknowledge it by a small token, and thereupon gave him the money. He putting it into his pocket, said, *I thank you and your friends for it; and to let you see I take it as a gift, not a debt, I will not look on it to see how much it is.*

“The prison door being then set open for us, we went out, and departed to our respective homes.”

And, since Thomas Ellwood had also the honour of being for some time the pupil of the great John Milton, it may not be unacceptable to such Readers as are not conversant with quaker-history to have, here, some notice of that connexion also: as Ellwood in his autobiography hath left it to us.

“Some little time before I went to Aylesbury Prison, I was desired by my quondam master Milton, to take a house for him in the neighbourhood where I dwelt, that he might go out of the City, for the safety of himself and his family, the pestilence then growing hot in London. I took a pretty Box for him in Giles-Chalfont, a mile from me, of which I gave him notice, and intended to have waited on him, and seen him well settled in it, but was prevented by that imprisonment.

“But now being released and returned home, I soon made a visit to him, to welcome him into the country.

“After some common discourses had passed between us, he called for a Manuscript of his; which being brought he delivered to me, bidding me take it home with me, and read it at my leisure; and when I had so done, return it to him with my judgment thereupon.

“When I came home, and had set myself to read it, I found it was that excellent POEM, which he entitled PARADISE LOST. After I had, with the best attention read it through, I made him another visit, and returned him his book, with due acknowledgment of the favour he had done me in communicating it to me. He asked me, *how I liked it and what I thought of it?* which I modestly but freely told him; and after some further discourse about it, I pleasantly said to him, ‘Thou hast said much here of *Paradise Lost*; but what hast thou to say of *Paradise found?*’ He made me no answer, but sat some time in a muse; then brake off that discourse and fell upon another subject.

“After the sickness was over, and and the City well cleansed and become safely habitable again, he returned thither. And when afterwards I went to wait on him there (which I seldom failed of doing, whenever my occasions drew me to London) he shewed me his second POEM, called PARADISE REGAINED; and in a pleasant tone said to me, ‘*This is owing to you; for you put it into my head by the question you put to me at Chalfont; which before I had not thought of.*’

We have both of these gentlemen (such, in a sense much truer and more noble than their persecutor) in prison again in Aylesbury jail, within a few weeks of their release from the former charge: the one for twelve weeks, the other, Isaac Penington, for three-quarters of a year; and with the plague not merely in the town but in the jail. These incarcerations, however, being of as frequent occurrence almost as their journies abroad, in the lives of our early Friends, it would accord neither with my room in the work, nor my reader’s patience, to recount them all: I must therefore proceed to a further stage of these Annals.

(To be continued)

ART. II.—*Anecdotes of ejected Ministers. Continued.*

Thomas Wadsworth, M. A. died 1676: Ejected, by the claim of another, from the Rectory of Newington Butts, 1660; and afterwards from St. Laurence, Pountney, 1662. When in perfect health he was thoughtful of changes, and often prayed that God would prepare him and his *for sickness, death and parting*.—In all his relations he was greatly beloved and singularly useful: he was a mighty man in prayer, himself, and often used to admonish his friends to watch for opportunities to seek God by prayer in private.

The following lines are part of some verses with which he comforted himself under the evil treatment he received.

You Rabshakehs 'mong whom I dwell,
 That pass me and my cause to hell,
 Don't me condemn and pass your doom,
 'Till I am raised from my tomb.
 Gaze not upon my threadbare skin
 Stuff'd with a flimsy mud within:
 Nor on the thatch upon my back,
 Nor bread which I, perhaps, may lack:
 Gaze not upon me in my race
 When, stumbling, I fall on my face;
 Nor while, in blood and wounds, I fight
 With hell, self, world, 'till it be night!
 For, when my Jesus once doth come,
 My skin shall change complexion:
 My wat'ry eye dries up and clears
 (Which was besprinkled all with tears)
 My woollen thatch turns robes of light,
 Whose sunshine dims the strongest sight;
 My barley bread turns Manna sweet,
 And I shall with the angels eat: &c. &c.

Rude and unpolished as are these lines, it must be admitted there is poetry as well as feeling in them—but let us see how he died!

“After preaching his last sermon he endured a week of extreme pain both night and day, in which he possessed his soul in more than ordinary patience.—The evening before he died, Mr. Bragge asked him how he did. He said he had been under a very sharp rod, but it was that his Heavenly Father had laid upon him, For he had said, As many as I love I rebuke and chasten. ‘That (says he) is a paradox to the world, but the everlasting arms are underneath me: And I bless God he hath taken all the terrors of death quite away from me.’ He said to Mr. Parsons his fellow-labourer, ‘All my self-righteousness I disown, and I trust in Christ, and hope I have a Gospel righteousness.’ When one asked him if he had not the testimony of a good conscience, he replied, ‘I have served God in sincerity, and can truly say, *I have believed, and therefore have I spoken.*’

“When they that were about him pitied him for his great pains and agonies, he repeated that of Solomon, *The heart knoweth its own*

bitterness and a stranger intermeddled not with its joy. 'You know' says he 'what my pains are, but you know not what my consolations are. O how sweet will my glory and triumph be after these sharp pains!' When his relations wept about him he was displeased, saying 'What! are you troubled that God is calling home his children? If you think I am afraid of death you are mistaken: for I have no fear of death upon me.' And under his sharpest pains, no other language came from him but this, 'Father, pity thy child!' He died on the Lord's day, October 24th, 1676, when he was near forty-six years of age." *Calamy*, Continuation: vol. 1, p. 27.

"Ejected at Morden co Dorset, Edward Bennet, M. A. He strictly adhered to his principles in all the turns of the times, was one and the same in all changes, and kept a clear conscience and an unspotted reputation to the last; and was much respected by all parties. He abhorred censoriousness, *and the impailing of Religion within a party.*

"At Musbury co Devon, Richard Tarrant, M. A. Fellow of Brazen-nose College, Oxford. He was a very pious, prudent and learned man, and qualified for an eminent station—but he choose to *burn out* [as a shining light] in the service of Christ, in an obscure corner where he was silenced.

"But I must not omit to mention, here, Mr. Samuel Hardy, of Charminster, [author of 'Guide to Heaven'] whose case was very particular. That place is a peculiar, belonging to the family of the Trenchards, within a little mile of Dorchester, and out of any Episcopal inspection or jurisdiction. The minister there is a sort of chaplain to that family, but neither parson nor vicar: nor does he take any institution or induction. Mr. Hardy continued in this place after the Bartholomew Act, being protected from the Bishop's courts by its being a peculiar, and from the Justices by the favour of the Trenchards *and a little conformity which he used*, reading the Scripture sentences, the Creed, Commandments, Lessons, prayers for the king, and some few other things. Dr. Bridoke, who was Archdeacon, came to Mr. Thomas Trenchard, and after a great many good words spoken of Mr. Hardy, began to persuade that he might be instituted and inducted [whom *they* thus put in they could also put out] which Mr. Trenchard vehemently opposed, saying that *he* would turn him out, if he listened to any such motion.

"After him one Kent was Archdeacon, who had a peculiar love and respect for Mr. Hardy and so was his protector. Being a loose and debauched man, he often used to say that *if* he should die [sure he was an Irishman!] he had nothing [poor man!] *to plead for himself* to God, but his love and favour to Mr. Hardy.

"The latter was at length invited to *Pool* by the inhabitants, *that being likewise a peculiar*—but, here, a Commission of country gentlemen, with three bishops (who declined acting publicly) joined to examine his title—and he, going into the pulpit and preaching before them, *without using the common prayer*, was ejected. He was a man of some boldness in reprovng the great—which might make the archdeacon honestly revere him." *Calamy*, vol. 2, 278.

“ From Nettleheard, Norfolk, Miles Burket. He was M. A. of Edmund Hall, Oxford. He was ordained by the Bishop of Oxford, 1630, and held the living of Patteshall, Northampton, where he was for some time ‘very high for conformity’ and the ceremonies of the Church: but afterwards he grew more moderate, and upon that account met with much trouble from the Spiritual Court. From thence he removed to Hitcham in Suffolk; but upon the restoration of King Charles was turned out by virtue of the Broad seal in favour of another, the former Incumbent being dead. He was afterwards presented by Bishop Reynolds to the livings of Nettleheard and Irstead in conjunction—but enjoyed none of the profits of them, being turned out by the Act of Uniformity. He lived afterwards privately at Monk’s Ely, where he had [formerly] purchased land, and built on it to the value of £2500. And I have seen a petition of his to King Charles, soon after the restoration, in which he represents his compassionate case in this manner, viz. That having in the year 1650 unhappily purchased [of the *government*, of course] the manor of Monk’s Illeigh in Suffolk, belonging to the dean and chapter of Canterbury, and paid to Mr. Richard Duke, the immediate tenant, £150 for his right (excepting only his lease and term for six years determining September 29th, 1656) the said Mr. Duke had with the very money which he had paid him purchased a new Lease [of his old landlords the Dean and Chapter] and sued the Petitioner, and obtained a verdict to cast him out of possession, without any satisfaction; notwithstanding that he, by purchasing and planting and improving the premises had expended above £2500, and run himself into debt. Whereupon he humbly threw himself and his eight children at his Majesty’s feet, begging that he might be relieved either by means of Commissioners, that he moved might be appointed to enquire into particulars, or by his Majesty’s recommending his case to the House of Peers—but he could get no answer to his petition, nor find any way to obtain relief.” *Calamy*, Cont. vol. 2, 627.

And I suppose that few persons, considering the whole of the account of him, would think his case equally ‘compassionate’ with his indiscretion and evident covetous turn of mind! He seems to have been a hunter of good livings, and to have been overreached by a shrewder man in the pursuit. But what shall we say to the Dean and Chapter, who could let another swindle him out of his purchase and improvements without any compensation, themselves partaking in the plunder? I suppose the history of that age would be capable of furnishing an abundance of this sort of dealing, as well as of the unmerited losses and sufferings of conscientious men. *Ed.*

ART. III.—*Remarks on Scripture Passages. Continued.*

Acts, x, 9–16. “On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray,

about the sixth hour. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise Peter: kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven."

The imagery presented to the view of the apostle, in this vision, appears to me to have consisted in a large quantity of butcher's meat ('fourfooted beasts of the earth') game ('wild beasts') wild fowl and shell-fish ('creeping things and fowls of the air') contained in the cloth on which we may suppose them to have been laid out, for the inspection of some great housekeeper, in order to his choosing what he might incline to have dressed for his own table. And the invitation in the text is (not to *kill* and eat what he saw, but) literally and properly thus, 'Arise, Peter, do sacrifice (*thuson* Gr.) and dine.' This was consistent with the terms and manner of an invitation to a *Gentile entertainment*—such as Cornelius himself might have furnished to the Apostle afterwards—and it was necessary to the *moral* of the illusion, that Peter should understand it as such. His reply is accordingly made in those respectful terms, in which the Apostle would have declined an invitation from a Gentile of rank, in real life.

I think it very absurd, and destructive of the propriety and consistency of the vision (which is, as usual, proper and consistent in itself) to translate as if this great variety of animals, here mentioned, had been turned out before the Apostle, all alive, running and flying, leaping and creeping before him—while, for his part, he was to kill what he could catch, for his dinner! The implied intention was, that he should select his provision, and, having done sacrifice after the manner of the country, sit down to eat, when all was ready. We should not forget that the text says 'while they made ready he fell into a trance:' so that the vision was closely connected with the idea that he was going to take dinner, as soon as he could have it dressed.

Jer. xliv, 19. "And when we burned incense to the queen of heaven and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?"

The margin explains 'men' by the term husbands. The speech is the women's part of the reply of a multitude of idolatrous Israelites, *dwelling in Egypt*, to the prophet who reproved them. The 'husbands' had said as much in contempt of his authority, before; and the wives now founded their justification on the consent of the husbands: they were but the *feme covert* (it seems) in the transaction!

But let us consider a little in what the offence might consist. These idolatrous meetings are described in terms which make them look very

like *Tea-drinkings*, to which the women, first initiated by their Egyptian neighbours, had invited their husbands. The offering of a part, whether in meat or in drink, was an established practice of the heathen, before they proceeded to feast on the remainder. Thus, having put by a muffin, and poured out a cup of tea for the queen, or host of Heaven (the stars then beginning to appear after sunset) they proceeded to the entertainment of their guests. The least indication of such idolatry among them must have provoked the indignation of the Lord's prophet: yet it is possible the ceremony was, in effect, the mere compliment they were expected to pay to their neighbours, in return for the pleasure of sitting down with them to a luxury unknown (among the common people at least) in their own country.

That they had sugar, to put to their tea, is unquestionable, from the text in Chapter vi, Verse 20. The 'sweet cane' is here said to come 'from a far country.' The country, here left without a name, was probably in the East Indies—and the merchants who traded for the sugar, on behalf of the Egyptians, would not have much further to go for the *Tea*.

Lastly, as to how early this plant was grown and prepared as at present for use, though we may not be in possession of historical proof, conjecture may be allowed to go back to the extent of 2000 years, the great antiquity and unchanging habits of the Chinese considered.

Idolatrous as the practice of tea-drinking may have been in its origin, or as mixed with the worship of false gods, we need not suffer either this reference to it in Scripture, or the pun used by Botanists upon the Chinese name (*tcha*) in calling it in Latin, *Thea*, (Gr. for goddess) to hinder *us* from sipping our tea and eating our butter cakes, after a Christian sort and with Christian converse intermixed, leaving the queen of heaven and her host to find reverence where they may!
Ed.

ART. IV.—STANZAS: *Written after reading Brainerd's Life.*

Communicated to the Editor by a young Friend.

The wilderness in truth is glad,
The desert blossoms as the rose :
Where desolation silence spread,
The song of Zion sweetly flows.

His land was dark, and Idol powers
In terror held the warrior's breast ;
But heavenly doctrine dropt as showers,
As Hermon's dew it made him blest.

Its ray of truth dispell'd the night,
That hung, (as once in ages gone)
Upon that land where none had light,
But God's and Israel's sons, alone.

Where brothers' blood once dew'd the ground,
 Where rose th' inebriate yell in air,
 A band of Christian Friends are found ;
 And murderers in the house of prayer.

This is a conquest worth the name ;
 Such never grac'd the iron rod ;
 To teach wild Indians Jesus' name,
 And lead them captive unto God !

In sooth the wilderness is glad,
 The desert blossoms as the rose :
 Where desolation silence spread,
 The song of Zion sweetly flows.

10th Mo. 21st, 1833.

ART. V.—*Lines dictated by the late Thomas Huntley, of Burford, in extreme old age ; sitting on a piece of ground formerly the site of his School-room.*

This spot, where Science long had rear'd her head,
 Is now with Flora's blooming gifts o'erspread ;
 This spot, where Euclid and where Tully taught,
 Is with Pomona's various fruitage fraught :
 Since such the changeful state of things below ;
 Then seek the place where fruits immortal grow.

ART. VI.—*To my Cows at the approach of Winter.* 1809.

Poor tenants of my little field, who pay
 For the crude herb in nectar, twice a day,
 And fill the bowl that swells my children's veins
 'Till ruddy health in each complexion reigns,
 I found you at the frozen pool, this morn,
 (Bursting for drink the glassy fence) forlorn,
 While each, as doubting or averse to sip
 The chilling beverage, twice withdrew the lip !
 Soon, too, the withering blade shall mock your bite,
 Nor to their task your pliant tongues invite,
 While, hid by dark manure or dazzling snow,
 The soil recruits its wasted force below.

Yet, fear not Winter, I have what will stay
 The tyrant Hunger's march for many a day.
 For you already is the shed made warm
 And closed around, against the sleety storm :
 For you the rick its daily stores shall yield,
 Nor shall you languish thirsty in the field.

And who, that owns a heart of human mould,
 Could see you pine thro' months of wet and cold,
 Nor give the slender succour nature craves,
 Which gain'd the season's bleakest frown she braves,
 Yielding unspent into the brimming pail,
 Grateful, her milky streams, that else would fail ?

ART. VII.—THE MOTH: *founded on a real incident.*

“ Go, flutterer ! shun that taper's rays,
 'Tis death, if thou but touch the blaze :
 Go, seek the friendly night,
 Where moon and stars give light,
 And let those little eyes,
 (That glow with harmless fire,*
 Nor need refulgent skies)
 Guide thee, athwart the gloom, to thy desire. ”

Thus Blanda, while her fair hand strove
 A silly moth's defence to prove :
 In vain—below there stood,
 In cups Chinese, the flood
 Fragrant, y'clept Bohea,
 And there the dazzled guest
 Alights, *felo de se*,
 And, sav'd from fire, by water sinks oppress.

And thus, where Folly's taper shines,
 (What time Instruction's day declines,)
 With youthful heat rais'd high
 The giddy round to try,
 The self-will'd, pamper'd child,
 By forceful means, in vain,
 Of his first ruin foil'd,
 Resumes the mad attempt—nor 'scapes again !

Children ! be yours the nobler flight
 That courts the day and shuns the night.
 So when, on full fledg'd wing,
 From parent's side you spring
 The world's wide waste to prove,
 O'er danger you may rise,
 Pure as the feather'd dove,
 And as the scaly-crested serpent, wise.

* The eyes of some Moths, like those of Cats, shine in the dark.

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ART. I.—*The Sabbath: its obligation and right observance: account of some Magisterial errors on the subject.*

(Continued from p. 296, vol. 1.)

Referring the Reader to the former part above cited for principles, let me now proceed to treat of *practice*; and shew how egregiously men have erred, in the estimate both of their own and their neighbours' duty, in this thing.

We will begin with an example under the Commonwealth in 1660. It is from the Life of Thomas Ellwood, a young gentleman of whose 'convincement,' and joining himself in Society with Friends, I have made mention in my last number.

"At length it pleased the Lord to move Isaac Penington and his wife to make a visit to my father, and see how it fared with *me*: And very welcome they were to me, whatever they were to him; to whom I doubt not but they would have been more welcome, had it not been for me.

"They tarried with us all night, and much discourse they had with my father both about the principles of Truth in general, and me in particular; which I was not privy to. But one thing, I remember, I afterwards heard of, which was this:

"When my father and we were at their house some months before, Mary Penington, in some discourse between them, had told him how hardly her husband's father (Alderman Penington) had dealt with him about his hat; which my father (little then thinking that it would, and so soon too, be his own case) did very much censure the Alderman for; wondering that so wise a man as he was, should take notice of such a trivial thing as the *putting off, or keeping on a hat*; and he spared not to blame him liberally for it.

"This gave her a handle to take hold of him by. And having had an ancient

acquaintance with him, and he having always had a high opinion of and respect for her; she, who was a woman of great wisdom, of ready speech, and of a well-resolved spirit, did press so close upon him with this home-argument, that he was utterly to seek, and at a loss how to defend himself.

"After dinner next day, when they were ready to take coach to return home, she desired my father that, since my company was so little acceptable to him, he would give me leave to go and spend some time with them, where I should be sure to be welcome.

"He was very unwilling I should go, and made many objections against it; all which she answered and removed so clearly, that not finding what excuse further to alledge, he at length left it to me: and I soon turned the scale for going.

"We were come to the coach side before this was concluded on, and I was ready to step in; when one of my sisters privately put my father in mind, that I had never a hat on. That somewhat startled him: for he did not think it fit I should go from home (and that so far, and to stay abroad) without a hat. Wherefore he whispered to her, *to fetch me a hat*, and he entertained them with some discourse in the mean time. But as soon as he saw the hat coming, he would not stay till it came, lest I should put it on before him; but breaking off his discourse abruptly, took his leave of them, and hastened in before the hat was brought to me.

"I had not one penny of money about me, nor any, indeed, elsewhere. For my father, so soon as he saw that I would be a Quaker, took from me both what money I had, and every thing else of value, or that would have made money, as some plate buttons, rings, &c. pretending that he would keep them for me, till I came to myself again, lest I in the mean time should destroy them.

"But as I had no money, so being among my friends, I had no need of any, nor ever honed after it; though once upon a particular occasion I had like to have wanted it. The case was thus:

"I had been at Reading, and set out from thence on the First day of the week in the morning, intending to reach (as in point of time I well might) to Isaac Penington's, where the Meeting was to be that day; but when I came to Maidenhead, a thorough-fair town on the way, I was stopt by the Watch for riding on that day.

"The watchman laying hold on the bridle, told me *I must go with him to the constable*; and accordingly I, making no resistance, suffered him to lead my horse to the Constable's door. When we were come there, the Constable told me *I must go before the Warden*, who was the chief officer of that town, and bid the Watchman bring me on, himself walking before.

"Being come to the Warden's door, the Constable knockt, and desired to speak with Mr. Warden. He thereupon quickly coming to the door, the Constable said, '*Sir, I have brought a Man here to you, whom the Watch took riding through the town.*' The Warden was a budge old man; and I looked somewhat big too, having a good gelding under me, and a good riding-coat on my back, both which my friend Isaac Penington had kindly accommodated me with for that journey.

"The warden therefore taking me to be (as the saying is) somebody, put off his hat and made a low congee to me; but when he saw that I sate still, and neither bowed to him, nor moved my hat, he gave a start, and said to the Constable, '*You said you had brought a man, but he don't behave himself like a man.*'

"I sate still upon my horse, and said not a word, but kept my mind retired to the Lord, waiting to see what this would come to.

"The Warden then began to examine me, asking me whence I came, and whither I was going. I told him I came from Reading, and was going to Chalfont. He asked me, Why I did travel on that day! I told him, I did not know that it would give any offence barely to ride or walk on that day, so long as I did not carry, or drive any carriage, or horses laden with burthens. '*Why,*' said he, '*if your business was urgent, did you not take a pass from the Mayor of Reading?*'

'Because,' replied I, 'I did not know, nor think I should have needed one.' 'Well,' said he, 'I will not talk with you now, because it is time to go to Church; but I will examine you further anon.' And turning to the Constable, 'Have him,' said he, 'to an Inn, and bring him before me after dinner.'

"The naming of an Inn put me in mind, that such public houses were places of expence, and I knew I had no money to defray it. Wherefore I said to the Warden, 'Before thou sendest me to an Inn, which may occasion some expence, I think it needful to acquaint thee, that I have no money.'

"At that the Warden startled again; and turning quick upon me, said, 'How! no money! How can that be? You don't look like a man that has no money.' 'However I look,' said I, 'I tell thee the truth, that I have no money; and I tell it to forewarn thee, that thou mayest not bring any charge upon the town.' 'I wonder,' said he, 'what art you have got, that you can travel without money; you can do more, I assure you, than I can.'

"I making no answer, he went on and said, 'Well, well! but if you have no money, you have a good horse under you, and we can distrain him for the charge.' But, said I, the horse is not mine. 'No!' said he, 'But you have a good coat on your back, and that, I hope, is your own.' 'No,' said I, 'but it is not; for I borrowed both the horse and the coat.'

"With that the Warden holding up his hands and smiling, said, 'Bless me! I never met with such a man as you are, before! What! were you set out by the parish?' Then turning to the Constable, he said, 'Have him to the Greyhound, and bid the people be civil to him.' Accordingly to the Greyhound I was led, my horse set up, and I put into a large room; and some account, I suppose, given of me to the people of the house.

"This was new work to me, and what the issue of it would be, I could not foresee; but being left there alone, I sate down and retired in Spirit to the Lord, in whom alone my strength and safety was, and begged support of him; even that He would be pleased to give me wisdom and words to answer the Warden, when I should come to be examined again before him.

"After some time, having pen, ink and paper about me, I set myself to write what I thought might be proper, if occasion served, to give the Warden. And while I was writing, the master of the house being come home from his worship, sent the tapster to me, to invite me to dine with him. I bid him tell his master, that I had not any money to pay for my dinner. He sent the man again to tell me, I should be welcome to dine with him, though I had no money. I desired him to tell his master, that I was very sensible of his civility and kindness, in so courteously inviting me to his table; but I had not freedom to eat of his meat, unless I could have paid for it. So he went on with his dinner, and I with my writing.

"But before I had finished what was on my mind to write, the Constable came again, bringing with him his fellow Constable. This was a brisk, genteel young man, a shopkeeper in the town, whose name was *Cherry*. They saluted me civilly, and told me they were come to have me before the Warden. This put an end to my writing; which I put into my pocket, and went along with them.

"Being come to the Warden's, he asked me again the same questions he had asked me before; to which I gave him the like answers. Then he told me the penalty I had incurred; which, he said, was either to pay so much money, or lie so many hours in the stocks; and asked me, which I would choose. I replied, 'I shall not choose either. And' said I, 'I have told thee already that I have no money; though if I had, I could not so far acknowledge myself an offender, as to pay any. But as to lying in the stocks, I am in thy power, to do unto me what it shall please the Lord to suffer thee.'

"When he heard that, he paused a while, and then told me, He considered that I was but a young man, and might not, perhaps, understand the danger I had brought myself into, and therefore he would not use the severity of the law

upon me; but in hopes that I would be wiser hereafter, he would pass by this offence and discharge me.

“Then putting on a countenance of the greatest gravity, he said to me; ‘But, young man, I would have you know, that you have not only broken the law of the Land, but the law of God also; and therefore you ought to ask Him forgiveness, for you have highly offended Him.’ ‘That,’ said I, ‘I would most willingly do, if I were sensible that, in this case, I had offended Him by breaking any law of His.’ ‘Why,’ said he, ‘do you question that?’ ‘Yes truly,’ said I; ‘for I do not know that any law of God doth forbid me to ride on this day.’

“‘No!’ said he, ‘that’s strange! Where, I wonder, were you bred? You can read; can’t you?’ ‘Yes,’ said I, ‘that I can.’ ‘Don’t you read then,’ said he, ‘the Commandment; Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.’ ‘Yes,’ replied I, ‘I have both read it often, and remember it very well. But that command was given to the Jews, not to Christians; and this is not that day, for that was the seventh day, but this is the first.’ ‘How!’ said he, ‘do you know the days of the week no better? you had need then be better taught.’

“Here the younger Constable, whose name was Cherry, interposing, said, ‘Mr. Warden, the gentleman is in the right as to that; for this is the first day of the week, and not the seventh.’

“This the old Warden took in dudgeon; and looking severely on the Constable, said, ‘What! do you take upon you to teach me! I’ll have you know, I will not be taught by you.’ ‘As you please for that, Sir,’ said the Constable, ‘but I am sure you are mistaken in this point; for Saturday, I know, is the seventh day, and you know yesterday was Saturday.’

“This made the Warden hot and testy, and put him almost out of all patience, so that I feared it would have come to a downright quarrel betwixt them; for both were confident, and neither would yield. And so earnestly were they engaged in the contest, that there was no room for me to put in a word between them.

“At length the old man, having talked himself out of wind, stood still awhile as it were to take breath, and then bethinking himself of me, he turned to me and said, ‘You are discharged, and may take your liberty to go about your occasions.’ ‘But,’ said I, ‘I desire my horse may be discharged too, else I know not how to go.’ ‘Ay, ay,’ said he, ‘you shall have your horse;’ and turning to the other Constable who had not offended him, he said ‘Go, see that his horse be delivered to him.’

“Away thereupon went I with that Constable, leaving the old Warden and the young Constable to compose their difference as they could. Being come to the Inn, the Constable called for my horse to be brought out. Which done, I immediately mounted and began to set forward. But the hostler, not knowing the condition of my pocket, said modestly to me, ‘Sir, don’t you forget to pay for your horse’s standing?’ ‘No truly,’ said I, ‘I don’t forget it, but I have no money to pay it with, and so I told the Warden before.’ ‘Well, hold you your tongue,’ said the Constable to the hostler, ‘I’ll see you paid.’ Then opening the gate they let me out, the Constable wishing me a good journey, and through the town I rode without further molestation; though it was as much *Sabbath*, I thought, when I went out, as it was when I came in.

“A secret joy arose in me as I rode on the way, for that I had been preserved from doing or saying any thing, which might give the adversaries of Truth advantage against it, or the friends of it; and praises sprang in my thankful heart to the Lord, my preserver.

“It added also not a little to my joy, that I felt the Lord near unto me, by His witness in my heart, to check and warn me; and my spirit was so far subjected to Him, as readily to take warning, and stop at His check: an instance of both, that very morning I had.

"For as I rode between Reading and Maidenhead, I saw lying in my way the scabbard of an hanger, which, having lost its hook, had slipt off, I suppose, and dropt from the side of the wearer; and it had in it a pair of knives, whose hafts being inlaid with silver, seemed to be of some value. I alighted and took it up, and clapping it between my thigh and the saddle, rode on a little way; but I quickly found it too heavy for me, and the reprovor in me soon began to check. The word arose in me, what hast thou to do with that? Doth it belong to thee? I felt I had done amiss in taking it: wherefore I turned back to the place where it lay, and laid it down where I found it. And when afterwards I was stopt and seized on at Maidenhead, I saw there was a Providence in not bringing it with me; which if it should have been found (as it needs must) under my coat when I came to be unhorsed, might have raised some evil suspicion or sinister thoughts concerning me.

"The stop I met with at Maidenhead had spent me so much time, that when I came to Isaac Penington's, the Meeting there was half over; which gave them occasion after Meeting, to enquire of me, if any thing had befallen me on the way, which had caused me to come so late? Whereupon I related to them what exercise I had met with, and how the Lord had helped me through it: which when they had heard, they rejoiced with me, and for my sake.

"Great was the love, and manifold the kindnesses, which I received from these my worthy friends, Isaac and Mary Penington, while I abode in their family. They were indeed as affectionate parents, and tender nurses to me, in this time of my religious childhood. For besides their weighty and seasonable counsels and exemplary conversations, they furnished me with means to go to the other Meetings of Friends in that Country, when the Meeting was not in their own house. And indeed, the time I staid with them was so well spent, that it not only yielded great satisfaction to my mind; but turned, in good measure, to my spiritual advantage in the *Truth*."

If the Reader has not found here somewhat of the simplicity and *naiveté* of the *Truth*, 'as it is in Jesus,' I can only say his taste agrees not with my own. And I dare say, the far greater number of our Constables and Wardens, now a days, would be of the young Constable's mind—that Saturday (so called by us British Christians, after our Heathen-saxon ancestors) is in reality the day answering to the Jewish Sabbath, and 'Sunday' the First-day (as *Friends* in fact call it) of the week. No matter, at present—I am still for the observance of the seventh day, or of one day in seven, as a day of holy rest! See however again, John, v, 17—and the comment I have given on that passage.

But it was not always that Quakers of that age, or since, came off so easily for a constructive breach of the Sabbath. We must put in, to be impartial, some instances of *severity* also.

1658. *Bucks*: See page 20 of this volume.

"*Cambridgeshire and Isle of Ely*. 1655, On the day called Trinity Sunday, four men and four women, coming from a Meeting at Littleport, were stopt by the watch; and by order of a Magistrate sent to the gaoler, who shut them up together with their horses, all night and great part of the next day, in a place where they had no lodging but on dirty pease straw, which the hogs had before lain on." Two others on a like occasion are imprisoned near six months; and a third, aged near eighty, falls sick in prison, and being sent home dies in a few days' time. (a)

(a) Besse, i, 85.

“ *Devon.* [1657.] Several persons from Topsham went on the First day of the week to Exeter Meeting, about three miles: for which they were reputed Sabbath-breakers; the men were set in the stocks, and the women were put in the back-grate or cage, and there exposed to the scorn and derision of the people” [the names are given of two men and six women Friends]. In 1658 the same women are, on the like account, set for many hours in the stocks by the Mayor’s order. In 1660, after taking up Friends on their way, the *oath* is resorted to, as a pretext for imprisoning them. (b)

“ *Dorset.* See p. 357 of my last volume. In 1658, Josiah Limbery, George Fry and Thomas Sprague, for going eight miles to Bridport Meeting, were imprisoned and afterwards set in the stocks.” (c)

“ *Essex.* In 1659 occur a number of cases, some attended with cruel treatment, for which see the Sufferings.” (d)

“ *Glocester.* On the 13th of September, William Webb of Broadway in Worcestershire, passing through Chipping-Camden towards a Meeting, was observed by a justice *who demanded ten shillings of him* for travelling on the Sabbath; and for non-payment ordered him to be set in the stocks. The same justice caused the like punishment to be inflicted on William Russel, Mary Dury, Alice Butcher, Joane Wiggan, and Thomas Lane, for going to a Meeting in Broad-Camden, *the place where they dwell.*” (e)

“ *Hants.* 1678. On the 28th of December, Nicholas Gates, Benj. Whitaker, and Jonathan Sly of Alton, John Kilburne of Holyborne, and John Strong of Newbury in Berks, were put in the stocks at Alresford, for travelling on the First day of the week; they having been at a Meeting and visiting a person on his death-bed.” (f)

“ *Herts.* In 1682, a justice of the peace ordering a poor man named John Parsons to assist in demolishing the doors of a Meeting-house (which they had reduced to a ruin within, before) the man stoutly refused, at the risk of a gaol, saying ‘ I don’t use to work on Sundays.’” (g)

“ *Lincolnshire.* 1657. Edmund Woolsey, riding through Boston to a Meeting, was fined for travelling on the Sabbath, and had his mare taken from him at the Mayor’s order.” (h) [He laid down his life in prison on a prosecution for tithes not long after.]

We have here a sufficient number of cases (which might however have been enlarged by going through the ‘ Sufferings ’ in the remaining counties) to shew that the error in practice of which I have spoken was not confined to the Presbyterians, nor to any particular part of the nation. And if fewer instances occur *after the Restoration* of this particular intolerance, the causes of the difference will not make much for the character of the actors of misrule; who were now become, in point of fact, very irreligious themselves. The *oath of allegiance*, moreover (let the parties have been apprehended where they might) afforded a ready and plausible pretext for having them imprisoned.

(b) Besse i. 150, 151, 152: (c) Idem 167: (d) Id. 193: (e) Besse i. 209:
(f) Id. 238: (g) Id. 252: (h) Besse i. 347

It will be readily granted that, to a person sincerely attached to his religious principles, it must be an object of great interest to sit under a preacher whom he approves. And, putting the ministry out of the question, the mutual love of the quakers, their fellowship in suffering, and the comfort they found in each others society, even in silence, must have rendered it a great privation to them, to be hindered from meeting together. Accordingly, they were prepared, both preachers and hearers, to run all risques for the accomplishment of this object. John Banks, who died in 1710, having been a minister forty seven years, and crossed the sea twelve times in the service (going through many perils) says on his death-bed, 'My love hath been so great to friends at Glastonbury and Street, that I have ventured my life in riding through deep waters to visit them, when I have had a concern from God upon my mind.' (i) And there are abundance of instances in Friend's Journals, of the like zeal and strong affection in young converts to the principles of Truth. See in particular the Life of John Richardson; and of Thomas Ellwood, lately quoted.

On the other hand, what could more tend to promote the success of an Established hierarchy, in their stated and paid ministrations to the people, than to have all access to other preachers forbidden to these, and the *monopoly of doctrine* secured to themselves? In contemplating the proceedings of any party with reference to this subject, it is necessary to lift up the veil of profession, and try to find what are the real motives to so much earnestness in enforcing the regular attendance of all persons *at their own parish church*. Certainly it would be a great source of comfort to all (I speak for dissenters at large) could we with satisfaction of mind weekly assemble with our neighbours in the nearest place of worship; and thus keep up both neighbourly and brotherly fellowship with them, in that way which the Psalmist describes as *going in company to the house of God*. But ere this can take place, all coercion on the subject, in whatsoever way exercised, must cease. They that worship God the Father must worship him in spirit and in truth: which cannot be, if the attendance be forced—there is hypocrisy or insincerity on the very face of the thing. Moreover we have not yet so simplified ceremonies and rituals, and cleared up disputed points of doctrine, as that, when met there, we could feel as brethren do, who dwell together in unity; and on whom, as a body, the blessing descends till it flows down to the very skirts of the garment. The Zion of God, the Catholic church, is certainly yet to be restored. Let us hope for better times, while we strive (as forced, for very peace of conscience' sake) against formal shews in religion, and spiritual wickedness in the highest places, (*en vpsistois Gr.*): and let none conceive that, in condemning the usurped dominion, and the unjust taking from the people (2 Cor xi. 20.) we cannot whilst we reject the *priest* (with his forced rule and maintenance) respect the *man* who is found worthy as a christian, and love him as a brother!

The same principles which have been proposed in treating this

(i) Piety promoted, 4th part.

subject on a former occasion, may be here advanced again. A Christian government, (with the consent of the people) may do every thing requisite to put forward an outward and human provision for the public worship of Almighty God, and the united acknowledgment, by the whole nation, of his power and rule among us: as also for the due restraining of wicked and disorderly persons, in respect of any hindrance or molestation from them on such occasions. But it can never be justified or succeed to God's glory, in any attempt to put force on the inward persuasion of men's minds, as to the acts (merely religious) by which, or the persons under whom, or in society with whom, they shall make this acknowledgment. *Uniformity* is good, but *UNITY* is better: and the one cannot be, in spirit and in truth, without the other. Let us then watch carefully over our own spirits, in respect of what we would ask of the Legislature and government: and over every proceeding of the latter, in reference to religious observances, and the provision for the Ministry of the word among us. We have the Scriptures for a safe standard; and are bound in conscience to no other, *as to religious practice*—but we have in these very writings the strongest advice to keep our zeal within due limits; and strive after perfect Charity towards those from whom we differ. With these dispositions alone can we safely prosecute the so much longed for, and so generally anticipated Reformation of Religion in our country. May the Great head of the Church, of his mercy and compassion to his people in both islands, dispose our hearts and minds yet more to patience, with long-suffering and mutual condescension!

ART. II.—*Father Parsons, and the Jesuit's Memorial. 1596.* 'Part I, wherein are touched points, that do belong to the whole body of the realm.'

The Jesuit's Memorial, published 1690, is a work full of curious and interesting matter. It purports to have been written by Robert Persons (commonly called Father Parsons) and to have been found in the closet of King James II, after his abdication. The printing of it, with an Introduction and Notes by Edward Gee, Rector of St. Benedict, Paul's Warf, and 'Chaplain in ordinary to their Majesties,' appears to have been at the instance of the superior clergy, in the beginning of the reign of *William and Mary*: and the object, to expose the policy of the Court of Rome with regard to these realms; which the Jesuits, about the end of the Sixteenth Century, expected to 'reduce,' and restore to the 'obedience of faith' under the Papacy.

The author's own title is, 'A Memorial of the Reformation of England, containing certain notes and advertisements which seem might be proposed in the First Parliament and National Council of our country, after God of his mercy shall restore it to the Catholic faith; for the better establishment and preservation of the said religion. Gathered and set down by R. P. 1596.' Robert Persons was a native of Somersetshire, educated in Baliol College, Oxford, and expelled,

or obliged to resign a lucrative place there, on a charge of illegitimacy. The true reason seems to have been his inclining to the Church of Rome, and publicly supporting it. After his disgrace, he soon went abroad and became a Jesuit, and a mischievous and persevering enemy of the Establishment here. In 1580, he was sent, with Edward Campion for his colleague, to support the interests of the Romish hierarchy in England. Lingard characterizes these missionaries, as 'Englishmen of distinguished merit and ability.' Be this as it may, their conduct was interpreted as High-treason: Campion, being apprehended after a long search, suffered death (probably by a political rather than a judicial sentence) and Parsons escaped to the Continent—but by what means his MS. came into the King's closet does not appear.

Without the least fear of the imputation of desiring to join in 'the destruction of the Church of England,' the object attributed to this work by the Editor, I shall proceed to take a view of some things, more especially remarkable at this juncture of time, in its contents. Father Parsons was not content, it seems, with the shameful miscarriage of that 'unerring thunderbolt' the Spanish Armada; but laboured with the King of Spain a while after for a second, nay a third invasion: and failing in this, set himself to raise a rebellion in England, and got the Earl of Derby poisoned (if we may credit his adversary) for not heading it. His last resource for his religion here was, to exclude King James from the succession, and get a [known] Popish prince introduced after Elizabeth in his stead. "Thus we see (says the Editor) how plotting and treason was the whole business of this Jesuit's life; in which he was so notorious that *Pasquin* set him forth thus at Rome, 'If there be any man that will buy the kingdom of England, let him repair to a merchant in a black square cap in the city, and he shall have a very good pennyworth thereof!'"

Felicitating the country on the 'sweet and high Providence of Almighty God' 'in conserving and holding together, (through the suffering times of the Reformation) a good portion of *the material part of the old English Catholic Church*, in the form of Cathedral churches, bishopricks, deaneries, canonries, archdeaconries, and other benefices not destroyed; so that there wanteth nothing but to give them life and spirit by putting good and virtuous men into them,' the author proceeds in his First Chapter to treat of the state of England, *whenever the change of religion shall happen*. 'For then it will be lawful for a good Catholic prince that God shall send, and for a well-affected Parliament, *which himself and the time will easily procure*, so to new model and build from the very foundation the external face of our Catholic Church, as that it shall stand and be a pattern of true Christianity to the rest of the world.'

In his Second, what manner of Reformation is needed in England after so long a storm of persecution [by the Protestants called Reformation], which is declared by the example of gold coming out of the furnace: and of a garden newly planted, after the weeds and thorns

are consumed by fire! [The gardener was of course to have been the Pope, with Philip of Spain to help at lanthorn and pitchfork.]

Chap. 3, discourses, 'how this happy reformation may be best procured, and what disposition of mind is needful for it in all parties.' Much is said, here, about a cordial union between the Clergy and the state :

"And the best means to settle this union substantially, and from the heart, will be for each party with all indifferency, to consider not only the harms that have and will ensue by this disunion, to both sides; but also, and principally, how necessary and profitable the one of these two Members is to the other, as namely the Clergy to the Laity for direction of their souls, *which without them must needs perish*; and the temporality to the Ecclesiastical, for their defence and maintenance, *so as the one without the other cannot stand*: and God his Holy Ordination is, that both should join together in his Church, and one part help the other to his service, and to the attaining of heaven and eternal salvation. And for that the frailty of man is great, and prone to fall into emulation and contention, (as brittle vessels, to use the comparison of St. Austin, that knock out one the others sides) great heed is to be taken, as much as may be, at the very beginning of this our Reformation, to remove all occasions that are wont to breed strife and breach between the Clergy and Laity; as namely about jurisdiction, possessions, revenues, duties, prerogatives, exemptions, and the like; *all which are to be settled with consent and good liking of all parties*, as near as may be: and that which is said of this, may be understood also of taking away all occasions of jars and disagreeing between bishops and their chapters, religious men and priests, one order of religion with another, and such like persons or communities of divers states, condition or habit, in whom the law of charity and true zeal of God's service, and help of our country ought to prevail, more especially at this time, than any passion, humane infirmity, or particular respect whatsoever." p. 23

This co-operation obtained, the married priests and conforming preachers were to be soundly dealt with, and not let off as in Mary's time.

"Many priests that had fallen and married in King Edward's days, were admitted presently to the altar, without other satisfaction than only to send their Concubines out of men's sight, and of some it is thought they did not so much as confess themselves before they said mass again; others, that had preached against Catholics, were admitted presently to preach for them; and others that had been visitors and commissioners against us, were made commissioners against the Protestants, and in this Queen's time were commissioners again of the other side against ours; so as the matter went as a stage-play, where men do change their persons and parts, without changing their minds or affection." p. 20.

Then for the temporalities :

"Many or rather all that had Abbey-lands, the good Queen Mary herself and some very few others excepted, *remained with the same, as with a prey well gotten*, and he that was most scrupulous would but send for a Bull of toleration to Rome upon false information, to the end that he might not be troubled; and with this he thought himself safe in conscience, and bound to no more; yea, he was taken for a great Catholic, that would so much as ask for a Bull. And matters passing in this manner, who will wonder that the benefit of religion remained so little a while, or that the second scourge of heresy hath been so sharp and heavy since, as we have proved?" p. 21.

He does not say, plainly, that such were now to be deprived; but the nation was 'to do that satisfaction *both to God and man* that shall be thought necessary and lieth in us conveniently to perform.'

Chap. 4. 'How all sorts of people, to-wit Catholics, Schismatics, and Heretics may be charitably dealt withal to their most profit, at the next change of religion.'

'After union and good disposition of mind in all, and a hearty reconciliation of Almighty God, will be necessary a *sweet, pious, and prudent* manner of dealing and proceeding, as well with Catholics as schismatics, protestants and persecutors.' Not a word of the *Church's* proceeding to hurt a hair of the head of any! But we shall see how this was to be managed, at the end of the Chapter. The way of dealing proposed meantime falls under these particulars. 1. 'Known Catholics which have been constant and borne the brunt in time of persecution—are to be used and employed by the Commonwealth in all principal charges, rooms [*places*, see our English version, Luke xiv, 8–10] and affairs, with special confidence, every man according to his known zeal, ability, and talent for the same, and according to the measure of his suffering for God's cause, &c.'

2. Weak Catholics, that had fallen, denied, or dissembled their religion, and schismatics, were to be suspected, and employed only for known ability, that is where they could not be spared: 'reason and sweet means' were to be resorted to, to restore the one sort and convince the other.

3. There was to be *for a season* (and in order to know their men) a Toleration!

"Perchance it would be good, considering the present state of the realm, and how generally and deeply it is, and has been plunged in all kind of heresies, *not to press any man's conscience at the beginning for matters of religion, for some few years*; to the end, that every man may more boldly and confidently utter his wounds, and so be cured thereof, which otherwise he would cover, deny, or dissemble to his greater hurt, and more dangerous corruption of the whole body; but yet it may be provided jointly, that this Toleration be only with such as live quietly, and are desirous to be informed of the Truth, and do not teach, and preach, or seek to infect others; and by experience it hath been seen, that this kind of suffering and bearing for a time hath done great good, and eased many difficulties in divers towns rendered up in the *Low Countries*, which being mitigated at the beginning with this entrance of clemency, never greatly cared for Heresies afterwards; yet do I give notice that my meaning is not any way to persuade hereby, that *liberty of religion to live how a man will should be permitted to any person in any Christian Commonwealth, for any cause or respect whatsoever*; from which I am so far off, in my judgment and affection, as I think no one thing to be so dangerous, dishonourable, or more offensive to Almighty God in the world, than that any prince should permit the ark of *Israel and Dagon*, God and the Devil, to stand and be honoured together within his realm or Country. But that which I talk of, is a certain connivance or toleration of Magistrates, only for a certain time to be limited, and with particular conditions and exceptions, *that no meetings, assemblies, preaching or perverting of others be used*; but that such as be quiet and modest people, and have never heard perhaps the grounds of Catholic religion, may use the freedom of their consciences, to ask, learn and be instructed for the space prescribed, without danger of the law or of any inquiry to be made upon them, to inform themselves of the truth." p. 32.

4. Singular as it may seem, we have here a *Jesuit advocating public controversy*; to be held between 'three or four disputers of the one side, together with their furniture of books about them,' and as

many on the other; under Presidents of each persuasion and notaries to record all that should pass—but, alas, *all in Latin!* Yet would he have the books of heretics publicly read, though in English, and the answer to each passage read in like manner from the books of the orthodox: which every bishop should do in his city or diocese. And in this way he says,

“I dare avouch that *Juell* will be discovered to make so many shifts, and to slide out at so many narrow holes and creeks to save himself, and to deny, falsifie, and pervert so many authors, doctors, and fathers, as his own side, within few days, would be ashamed of him, and give him over; which would be no small blow, to overthrow heresy even by the root in England, he having been their chiefest pillar, to maintain the same in that kingdom.” p. 42.

How far the late public disputations, between certain zealous protestants on one side, and the abler of the Catholic clergy on the other, *have answered the purpose of the proposers*, and for what reason they were discontinued, I am not informed—but it does not seem that either party has *in this way* been able to bring over the other.

Now for the remedy in the case of these means failing.

“And thus much for gaining of those that have been deceived by error, and are of a good nature, and think they do well, and do hold a desire to know the truth, and follow the same, and finally do hope to be saved as good Christians, and do make account of an honest conscience, though they be in heresy; But for others that be either wilful apostates, or malicious persecutors, or obstinate perverters of others, how they may be dealt withal, it belongeth not to a man of my vocation to suggest, but rather to commend their state to Almighty God, and their treaty [treatment] to the wisdom of such as shall be in authority in the Commonwealth at that day: admonishing them only that as God doth not govern the whole monarchy but by rewards and chastisements; and that, as he hath had a sweet hand to cherish the well-affected, so hath he a strong arm to bind the boisterous, stubborn and rebellious; even so the very like and same must be the proceeding of a perfect Catholic prince and Commonwealth, and the *nearer it goes to the imitation of God's government*, [that is the more absolute; as exemplified in the case of Dathan and Abiram] in this and all other points, the better and more exact it is, and will be ever.” p. 43.

Chapter 5, 6, 7, 8, 9 have relation to sundry points of Ecclesiastical rule, to be committed to a ‘Council of Reformation,’ that is to say, to a board of bishops, the nearest seated to the Court, under the presidency of the Archbishop of Canterbury, and provided with ‘all kinds of officers, secretaries, notaries, gatherers, treasurers and other helps, for better execution of so great a charge!’ The *charge* being the ejection of obnoxious priests from livings, and of laymen from Improprations, &c. with the exacting of a *quit-rent* from all such as might be suffered to retain the spoils of the Church, acquired under Henry VIII. The proceeds of all livings to be sequestered for five or six years, under this Commission, while a new generation of young priests should be trained, and provision made for the re-establishment of Religious houses and orders, &c. &c. *as of old*: after which, the deserving in the eyes of the Court and the Pope were to be settled in Livings upon the country. To all this was to be added *an order of Religious knighthood, and some good and sound manner of Inquisition!* The latter at first under some other name:

“ For that, during the time of their authority, perhaps it would be best to spare the name of Inquisition at the first beginning, in so new and green a state of Religion as ours must needs be, after so many years of heresy, atheism, and other dissolutions, [as it] may chance offend and exasperate more than do good ; but afterwards it will be necessary to bring it in, either by that or some other name, as shall be thought most convenient for the time ; *for that, without this care, all will slide down and fall again.*”

“ What form and manner of Inquisition to bring in, whether that of *Spain* (whose rigour is misliked by some) or that which is used in divers parts of Italy, (whose coldness is reprehended by more) or that of Rome itself, which seemeth to take a middle way between both, is not so easy to determine, but the time itself will speak, when the day shall come, and perhaps some mixture of all will not be amiss for *England* ; and as for divers points of the diligent and exact manner of proceeding in Spain, they are so necessary, as without them, no matter of moment can be expected : and some high Council of delegates from his Holiness in this affair, must reside in the Court, to direct and to give heart and authority to the other commissioners abroad, as in Spain is used ; or else all will languish. Their separation of their prisons, also, from concourse of people that may do hurt to the prisoners, is absolutely necessary ; as in like manner is some sharp execution of justice upon the obstinate and remediless. Albeit all manner of sweet and effectual means are to be tried, first to inform and instruct the parties by conference of the learned, and by the labour and industry of pious and diligent men : for which effect some particular method and order is to be set down and observed ; and more attention is to be had to this, for that it is the gain of their souls, than to the execution only of punishment assigned by Ecclesiastical Canons : though this also is to be done, and that with resolution, as before hath been said, when the former sweet means by no way will take place.” p. 98.

With respect to the new knights it is hinted that they might be allowed to marry : and forasmuch as Malta is far off ‘ and these ages have brought forth many more Infidels and enemies near home, to-wit heretics ’—‘ their rule might be, to fight against heretics, *in whatsoever country they should be employed.*’

“ And when heresies should fail, that they then keep our seas of England from pirates, and our land from public theft, binding themselves for their probation to serve in their exercises the time that should be limited ; and for keeping the land at home they might have other companies and confraternities under them, much like to that called the *Holy Hermandad* in *Spain*, which alone keepeth all these great and vast kingdoms from robberies. And this order of new English knights might quickly be made a very flourishing order, being permitted also to marry, and they might take the name and protection of some holy king of England, or of all the holy kings jointly, or of St. George ; all which I leave to the consideration of the Council to deal therein, with the Prince and Parliament.” p. 79.

It is curious enough that, amidst all these abominations to an English ear, our Jesuit proposes some good points of reform : as—‘ holidays few and well kept—better than many with hurt of the Commonwealth, and dissolution of manners.’—‘ Some such officer as the Romans called their Censor, to look that no man lived idly, nor brought up his children without some exercise and means to live.’—A visitation and reformation of the Universities and Inns of court, ‘ concerning both manners and learning.’—‘ Whether a third University were not necessary in the North parts of England, as at *Durham, Richmond, Newcastle* or the like place in these quarters.’—‘ Whether the number of bishops in some part of the realm were not to be increased, *for the better governing of the clergy.*’

"The like care must be had for well ordering of grammar schools, what books are to be read, and what manner of masters are to be allowed; as also for other schools for children, writing, reading, and casting of accounts by arithmetic, which greatly doth awaken and sharpen the wits of young children, and make them the more able men for their Commonwealth; if it be taught with care and good order as in other countries it is, where children are wont to be examined in public, and made to compose, divide, and multiply numbers on the sudden, and without book, and rewards proposed to them that do best. And in all schools must there be particular order also for the teaching of the Christian Doctrine, and divers proofs appointed for the same.

"It would be of great importance, that in every City or great Shire town, there should be set up a certain poor man's Bank or Treasury, that might be answerable to that which is called *Monte della Pieta*, in great Cities of Italy; to wit, where poor men might either freely or with very little interest have money upon sureties, and not to be forced to take it up at intolerable usury, as oftentimes it happeneth, to their utter undoing and general hurt of the Commonwealth; and for maintenance of these banks, some rents or stocks of money were to be assigned by the Council of Reformation, out of the common purse at the beginning; and afterwards divers good people, at their deaths, would leave more; and preachers were to be put in mind to remember the matter in pulpits, and curates and confessors in all good occasions, either of testaments when they are made, or of cases of restitution when they should fall out, and other such occasions. The like good use were to be brought in, that Ghostly Fathers in hearing confessions and otherwise should admonish their Spiritual children, among other works of piety, to visit hospitals and sick people, as also public prisons; and enjoin it some times for penance and part of satisfaction, especially to principal people whose example would do much good to others, and by the fact to themselves. And to the end there should not be so much repugnance therein, as commonly is wont to be in delicate persons, the hospitals were to be kept fine, cleanly, and handsome; and public prisons were to be enlarged with courts and open halls, for people to visit them by day, and relieve them with their alms; though by night they were kept more strait. And above all other things, convenient place is to be made in all prisons to say and hear Mass, and for spiritual men to make exhortations to the prisoners, seeing that, besides the chastisement of their bodies, the salvation of their souls is also to be sought; and oftentimes they are in better disposition to hear good council, and profit themselves thereby, standing in the prison, than when they were abroad.

"And for this effect only (that is to say for looking to prisoners, and procuring the comfort, relief and instruction of such as be in necessity therein) divers societies and confraternities are seen to be instituted in other countries, where charity doth flourish, and ought to be also in ours; and the public prisons for this respect (of the Shires) were to be put in principal Towns and Cities, where these societies might be erected, and an extract or summary of all the charitable works, accustomed to be done in other great Cities, by the confraternites and other ways, (as namely in *Rome*, *Naples*, *Milan*, *Madrid*, and *Seville*) were to be had and considered by our Council of Reformation, and put in use, as much as might be conveniently, in *England*." p. 94—97.

The following however, though perfectly consistent with the present policy (so it appears at least to me) of a party called *Conservatives* among us, will be rejected by every man of sound and large views, and charitable sentiments, on the great subject of religion and public instruction. It is easy to conceive what would be 'good things' in the estimation of such Reformers.

"Public and private libraries must be searched and examined for books, as also all book-binders' stationers' and booksellers' shops; and not only heretical

books and pamphlets, but also profane, vain, lascivious and other such hurtful and dangerous poisons, are utterly to be removed, burnt, suppressed, and severe order and punishment appointed for such as shall conceal these kind of writings; and like order set down for printing of good things for the time to come." p.94.

Chap. 10, touches the awful subject of the 'Parliament of England' on which I must quote at large:

"For that the English Parliament, by old received custom of the realm, is the fountain, as it were, of all public laws, and settled orders within the land, one principal care is to be had that *this high court and tribunal be well reformed and established at the beginning*: for a performance whereof, certain men may be authorized by the prince and body of the kingdom to consider of the points that appertain to this effect, and among other, of these following. First, of the number and quality of these, that must enter and have a voice in the two houses: And for the higher house, *seeing that voices in old time put also divers Abbots*, as the world knoweth, it may be considered, whether now when we are not like to have Abbots quickly, of such greatness and authority in the Commonwealth as the old were, it were not reason to make some recompence, *by admitting some other principal men of these orders that had interest in times past*; as for example, some provincials, or visitors of St. Benet's order, seeing that the said order, and others that had only Abbots in England, are now reformed in other countries, and have therein generals, provincials, and visitors, above their abbots; and with the same reformation it will be convenient perhaps, to admit them now into our country, when they shall be restored; and not in all points, as they were before. Secondly, *about the lower house* it may be thought on, whether the number of *Burgesses* were not to be *restrained to greater towns and cities only*. And for that in this house, as well as in the upper, matters are handled that belong to the realm in general, *whether some mixture of Ecclesiastical and religious were not to be admitted as well as in the higher House*; as namely of some deans, or archdeacons, or of some heads of Colleges or Universities, and some provincials, or visitors, or special men to be chosen of some religious orders, to be intermixt amongst the Burgesses and Knights of the Shires, as bishops and abbots were amongst the temporal nobility of the higher House: seeing that these men, both for piety, prudence and learning, and for their experience in the Commonwealth, and practice abroad (especially some of them that might be picked out for the purpose) may be presumed to be able to give as good advice in all points, belonging to the good laws and ordinations for manners and government, as Burgesses and Knights of the Shire, that ordinarily are gathered for furnishing of this House; and in particular *they would have a special eye to the assurance and preservation of Catholic religion*, which is a principal consideration.

"For choosing the Knights of the Shires, as also Burgesses, a more perfect and exact order were to be set down, and less subject to partiality and corruption; and information were to be taken of their names and religion. And for Knights of the Shire perhaps it would not be amis to *give some hand in the matter, at leastwhile for a time, to the bishop of the diocese to judge of their virtue and forwardness in religion, and to confirm their election, or to have a negative voice, when cause should be offered; and that they made public profession of their faith before their election could be admitted, or they take their way towards the parliament!*

"At the first meeting, the first consideration ought to be whether it be a full and lawful parliament or no, and that in both Houses; and whether all parties be there; and whether any present have any impediment to be laid against him why he should be removed, or not have voice; or whether such or such as be absent, and may come, shall have voice when they come; and such other like circumstances: and all to be set down in writing by the notaries or secretaries of parliament. Men may be appointed to examine, with what authority old privileges or pre-eminences have been taken from the parliament in these latter years, especially since the entrance of heresy; to the end the Catholic prince, that God shall

give us, may be dealt withal to restore the same; seeing it is for the good and service of the realm.

"After the first decree, whether it be a lawful parliament or no; *the second should be, That every man be sworn to defend the Catholic Roman faith; and moreover, That it be made treason for ever for any man to propose any thing for change thereof, or for the introduction of heresy.* And for more peace, concord, and liberty of voices, it were good perhaps to use the custom of Venice and other countries, where suffrages are given in secret by little balls of different colours, signifying yea, or no, to the matters that are proposed.

"It hath seemed to some men, that a good manner of proposing matters in the parliament might be, first to appoint *four or five Commissioners, together with the Speaker, to view and examine the bills that are to be exhibited, and to reject such as be impertinent;* and for the other to propose so many in one day, as time permitteth to open and lay down the reasons on the one side, and on the other; and if the matter be of doubt, or of great importance, then may the House award, That the next day two persons may speak upon the proposition exhibited, the one in favour, the other against it; to the end that, upon the third day, men may give their voices with more light and deliberation: and if the thing be of small importance, and easy, it may be concluded the second day upon the first day's discussion only, but not sooner. And the days and matters appointed to be discussed, should be registered and read publicly in the Parliament House by the secretary, to the end that every man might know what he were to deliberate or determine of, the day following. And thus much for the order of proceeding: But now for making of new laws and decrees in our Catholic Parliament, these notes following may be remembered among other.

"To abrogate and revoke all laws whatsoever have been made at any time, or by any Prince or Parliament, directly or indirectly in prejudice of the Catholic Roman Religion, *and to restore and put in full authority again, all old laws that ever were in use in England, in favour of the same, and against heresies and heretics.*

"The *Law of Mortmain*, whereby men are forbidden to employ their goods upon pious works that be perpetual, without particular licence of the Prince, is not in any other kingdom, where yet no such inconvenience is seen to ensue of overmuch to be given as is pretended by the motive of that law. And therefore seeing all pious works must begin again in England, it were necessary perhaps that *this restraint should be removed for a time at leastwise*, and men rather animated than prohibited to give that way." p. 102—107.

The remainder of this head has reference to the title of Queen Elizabeth to the crown, and other matters not so much to our purpose here: also to the confirming of the acts of the intended 'Council of Reformation.' The Reader may now judge, for himself, what the spirit of priestly domination and intolerance would have proposed, and in all probability effected (in great measure) for the destruction of our liberties, had Rome succeeded in placing a Prince upon the throne of England. And from a comparison of some of these propositions with the actual conduct of Popishly inclined sovereigns, and their officers, as recorded in the pages of this work, he may possibly be led to infer that the *Jesuits Memorial* was not suffered to remain among the dust on the shelves of their Libraries, but was actually consulted and studied, and its contents too fatally impressed on their minds and memories; to the bringing on, at last, of a revolution in which the times were indeed changed, but in a manner very different from that so fondly anticipated by Father Parsons and his brethren of the College!

(To be continued.)

Communications may be addressed, POST PAID, "For the Editor of the Yorkshireman," at the Printer's, Pontefract; at Longman and Co's, London; John Baines and Co's, Leeds; and W. Alexander's, York

CHARLES ELCOCK, PRINTER, PONTEFRACT.

Dear J F

I having received none from thee since I wrote last to thee by post and that the bearer can largely informe thee of all that thou might expect to know from me relating to friends here, I shall have little to say on large at this time, I have sent for thy use & thy sisters a copy of my English etymology & cre-book of G. B. lately printed, let my dear love be remembered to all of them as I particularly named, my corrections are such at present, that almost I could have been glad to have seen you all yet I have not so much as in new my stirring out of this habstone in hast forth my love to you all
Thy affectional friend
B.

Write the 9th of the 10th Mo.
1679



For
Sara Fell
Datt

Swanmore
These

THE
YORKSHIREMAN,
A
RELIGIOUS AND LITERARY JOURNAL
BY A FRIEND.

PRO PATRIÁ.

NO. XXXVII. SEVENTH DAY, 18th FIRST MO. 1834. PRICE 4d.

ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 169.)

A. D. *The Fire of London.* George Fox discharged from a three 1666. years' imprisonment.

During this confinement, he had been kept so close a prisoner, that to his friends he was as a man buried alive. (a) On some unjust surmise or allegation of a political nature, he had been removed about a year before from Lancaster to Scarboro' Castle. Here he was kept under guard, and in circumstances of great hardship: and, while debarred the company of his friends, was freely exposed to the intrusions of many of different denominations who came to dispute with him. His account of his release shall be given in his own words. (b)

"After I had lain prisoner above a year in Scarborough Castle, I sent a letter to the king, in which I gave him an account of my imprisonment, and the bad usage I had received in prison: and also that I was informed that no man could deliver me but he.—After this, John Whitehead being in London and having acquaintance also with Esq. Marsh, he went to visit him, and spoke to him about me; and he undertook, if John Whitehead would get the state of my case drawn up, to deliver it to the Master of requests, Sir John Birkenhead,

(a) Gough, ii, 150—155. (b) Journal, 385.

who would endeavour to get a release for me.—So John Whitehead and Ellis Hookes drew up a relation of my imprisonment and sufferings, and carried it to Marsh; and he went with it to the Master of requests, who procured an order from the king for my release.—The substance of the order was, That the king being certainly informed that I was a man principled against plotting and fighting, and had been ready at all times to discover plots, rather than to make any—therefore his royal pleasure was, that I should be discharged from my imprisonment. As soon as this order was obtained John Whitehead came to Scarborough with it, and delivered it to the Governor; who upon receipt of it gathered the officers together, and without requiring bonds or sureties for my peaceable living, being satisfied that I was a man of a peaceable life, he discharged me freely, and gave me the following passport:

‘Permit the bearer hereof, George Fox, late a prisoner here and now discharged by his Majesty’s order, quietly to pass about his lawful occasions, without molestation. Given under my hand at Scarborough Castle, this first day of September, 1666. Jordan Crosslands, Governor of Scarborough Castle.’”

It appears that his conduct in this fortress had gained the esteem and confidence of the garrison: so that the officers were accustomed to say of him, ‘He is as stiff as a tree, and as pure as a bell;’ and the Governor was kind to Friends ‘to his dying-day.’

The House at the *Bull and Mouth* being destroyed by the Fire, the principal Meeting-place of the Society is transferred to a New House erected in this year in Gracechurch Street.

This house continued for about a century and a half to be the place of the Yearly Meeting, and of the Society’s records. Having been of later time also burnt down, it has been rebuilt in a substantial and convenient manner, but the Records and the place of the Yearly Meeting have been for many years at the New Meeting houses in Bishopsgate Street.

Persecution (chiefly for meeting together) continues heavy upon Friends: especially in the counties of Berks and Northampton.

In the former county, a man was particularly active in it whom it may be right here to chronicle for infamy, along with *Sir Richard Brown* of London and *Sir John Helliard* of Bristol. *Sir William Armorer* [miscalled] ‘a Justice of the peace’ of this county, did not think it beneath his office, or unbecoming his character as a man, to lay violent hands on tender females, whom he found at Meetings quietly worshipping God in silence; nor to utter on occasion the most profane and disgusting language against them. His conduct to the men exhibited for years together, and on all occasions, every kind of cruelty: not without suspicion of coveting their estates; especially that of *Thomas Curtis* of Reading, whose *whole family* he had got at one time into prison: so that the coverture of the wife (as she justly observed in Court) was on this occasion no protection. For his manner of doing ‘justice’ let the following instances suffice.

“On the same day [the 16th January, 1666, at the Sessions in Reading] was a trial of *Joseph Phipps* for the third offence, on the act of banishment: a quaker who had just before been tried, was acquitted. Whereupon the Court discharged that Jury and empannelled another; *Armorer* saying to the bailiffs, ‘Go out and pick a jury, you know there are honest men enough in the town.’ One of the bailiffs answered, ‘Yes, Sir William, I’ll fit you.’ Another jury being sworn, Phipps was set to the bar, and his indictment read, to which he had before pleaded *Not guilty*. The prisoner insisted that there were not five persons of sixteen years of age at the Meeting. *Edward Dolby* answered [on the bench] If there were but one of that age, yet if there were five present, he would send that one to prison as a breaker of the law: for though the rest were not punishable by that Act, yet they would serve to make up the number.

This unequal construction of the law was pressed upon the jury; as was also the confession of one of the prisoners, that they were met ‘to seek the Lord.’ And when one of them asked whether to seek the Lord were a crime worthy of banishment, the Judge answered ‘Yes.’

The jury went out, and tarrying long the Court sent for them, and threatened such as favoured the prisoners’ cause—but they could not agree. So they were ordered to be kept all night without fire or candle, &c. and that no person should come at them till they were agreed.

Next morning the Court sat again, and sent to know whether the jury were yet agreed. They answered, No. Yet after some time two of the dissatisfied began to comply; and some crying, A verdict, a verdict! they came into Court. The Court asking if they were agreed, one of the jury answered ‘I am not satisfied’—*Armorer* replied ‘*You shall be satisfied.*’ So the foreman said, Guilty! though four of the jury had not agreed to the verdict. However, the Judge passed sentence on Phipps, That he should be transported to some of his majesty’s plantations, there to remain seven years. Under which sentence he was returned to prison, and lay there till discharged by the King’s letters patent, about six years after.

At the Sessions at Abingdon, 1667, Henry Adams, indicted under the Act for banishment, was tried as for the third offence; ‘but no record of his first or second offence could be produced, nor did any witness appear to prove a third; so that the Jury brought him in ‘Not guilty.’ This verdict being displeasing to the Court, the Jury were sent back, and by *Armorer’s* influence and *menaces*, (who swore that the Records, though lost were true) some of the Jury brought in a contrary verdict; which the rest, through fear, did not oppose. Upon which the prisoner was remanded to jail; *but no sentence pronounced against him in Court.* When he afterwards asked the jailer, what order he had concerning him, his answer was, ‘Harry, thee art for transportation: they have done it since *among themselves.*’ He continued in prison five years, till released with others, in 1672.’ (c)

(c) Besse, i, 26, 27: *Berkshire*. Gough, ii, 224. *Yorkshireman*, No. 2, Art. iii.

It is but just to add that a Jury in the same court, the latter end of 1664, had acquitted about fifty quakers, though sworn against by Armorer and the Clerk of the Peace, on the ground of an informality in the tender of the oath of allegiance to them.

In *Northamptonshire*, the number of persons of this persuasion at one time under close imprisonment in the County gaol was more than fourscore: of whom many were farmers and husbandmen, lockt up from their business both in Hay-time and Harvest to their very great loss and damage. (*d*) Fifteen Friends were, in this county, in two years' time, sentenced to banishment: one was released by death in the prison: and in 1667 we have an account of enormous and illegal distrainments on their crops, at the suit of one Whitfield, priest of Bugbrook; *who had the persons of the owners already in prison*, and when asked by the gaoler, whether he might not let them go out sometimes, to fetch in their provisions and necessaries, replied 'No! keep them in and pine them.'

'Isaac Penington, about three weeks after his release from his last imprisonment (*e*) was again apprehended by soldiers sent from Sir Philip Palmer, by order, as was said, of the Earl of Bridgewater, who took him [a gentleman of good estate] *out of his bed*, and conveyed him directly to Aylesbury gaol; where without any legal cause he was kept a year and a half, in rooms so cold, damp and unhealthy, that he contracted a sickness of several months' continuance. During this long confinement he was never called for, either at sessions or assize, but by some illegal means returned on the Calendar to remain in prison. At length, being removed by *Habeas Corpus* to the King's bench bar, the Court, surprised to find a man kept so long in prison for nothing, set him at liberty. (*f*)

A. D. George Fox travels through the counties, to establish Meetings for discipline among Friends. (*g*)

He says himself of this engagement, 'Then I was moved of the Lord to recommend the setting up of five Monthly Meetings of men and women in the city of London, besides the Women's meeting (*h*) and the Quarterly meetings; to take care of God's glory, and to admonish and exhort such as walked disorderly or carelessly, and not according to truth. For whereas Friends had only Quarterly Meetings, now Truth was spread and Friends grown more numerous, I was moved to *recommend the setting up of Monthly Meetings, throughout the nation.*' (*i*) An account of his proceeding through many counties follows in the Journal, with an adventure by the way:

"We went into Radnorshire, where we had many precious meetings: and the monthly meetings were settled in the Lord's power.—As we came out of that county, staying a little at a market town, a justice's clerk and other rude fellows combined together to do us a

(*d*) Besse, i, 535. (*e*) See p. 166 in No. 35. (*f*) Besse, i, 78. (*g*) Gough, ii, 168—199. (*h*) See No. 34, Art. ii, p. 139 of vol. ii. (*i*) Journal, 390: Ellwood's Life, under date 1667.

mischief upon the road.—Accordingly they followed us out of the town and soon overtook us; but there being many market people on the way, they were somewhat hindered from doing what they intended; yet observing two of our company ride at some distance behind, they set upon them two, and one of them drew his sword and cut Richard Moor, the surgeon of Shrewsbury; meanwhile another of these rude fellows came galloping after me, and the other friend with me; and we being to pass over a bridge, somewhat of the narrowest for him to pass by us, he, in his eagerness to get before us, rode into the brook, and plunged his horse into a deep hole in the water. I saw the design, stopped, and desired friends *to be patient, and give them no occasion*. In this time came Richard Moor up to us, with the other friend, who knew the men and their names. Then we rode on, and a little further met another man on foot, much in liquor, with a naked sword in his hand, and not far beyond him two men and two women, one of which men had his thumb cut off by the drunken man; for being in drink he attempted rudeness to one of the women, and this man withstanding him and rescuing her, he whipped out his sword and cut off his thumb.

“This mischievous man had a horse that being loose followed him a pretty way behind—I rode after the horse, caught him, and brought him to the man who had his thumb cut off; and bid him take the horse to the next Justice of peace, by which means they might find out and pursue the man who had wounded him.

“Upon this occasion I wrote a letter to the Justices, and the Judge of assize, which was then at hand. I employed some friends to carry it to the Justices first. The Justice to whom the Clerk belonged rebuked him, and the others also, for abusing us upon the highway; so that they were glad to come and intreat friends not to appear against them at the assize: which upon their submission and acknowledgment was granted. This was of good service in the country: for it stopped many rude people, who had been forward to abuse friends.”

Some particular cases of Suffering appear about this time: viz.

Bedfordshire, 1668. John Curfe of Harlington for refusing to take the oath of a Constable, and to pay a fine of 40s. imposed on that account, was *premunired*, his goods seized and himself imprisoned several years. (k)

Cornwall, 1666. “Observable in this year were the arbitrary doings of one *Pike*, priest of Stoke-Climsland, who under pretence of taking his tithes [behaved like his namesake in the pond and] carried out of men’s grounds what quantities of corn he pleased. (l) From Daniel Clarke he took two-thirds of his whole crop of oats: from George Hawkins one-fourth part of his wheat. He also, with his son’s assistance beat the said George Hawkins and Samson his son, so cruelly that they were disabled from working many days after. The only provocation to this usage, was the man’s asking this priest, *whether he were come to rob him*—at a time when he took away the fifth part of his oats instead of the tenth.”

(k) Besse, i, 7. (l) Id. 119.

Cumberland, 1667. For the 'Suffering case of Richard Banks' I must refer the reader to the SUFFERINGS. (m)

Dorset, 1666. "In this year Henry Barnes of Blandford, and Christopher Collins and James Robins of Thornford were prisoners on Significavit of excommunication, for not paying towards the repairing of the steeplehouses of those places. They had been then in prison, the first three years; the second, two years and eight months; and the third, about two years and a half: tho' the sum demanded of Robins was but nine-pence, and of Barnes only sixteen-pence; for which he was violently haled from the market to prison; and there close confined from his wife and four small children, whose subsistence depended on his labour.

1667. On the fifth of December, John Pitman was prisoner in the County gaol, where he had been above four years under sentence of *premunire*, for refusing to swear: which sentence was also passed upon James Atkins at the assizes this year. About this time, John Scot and Thomas Gower being indicted for being at a meeting, and no evidence appearing against them, the justices (resolved to detain them) *ordered the jailor to put on their hats*, on purpose to fine them for not taking them off; and under that pretence sent them back to prison."(n)

A. D.
1667.

PENN and BARCLAY join themselves to the Society.

The year 1667 forms an important era in Quaker-history, being signalized by the conviction and reception into the Society of William Penn and Robert Barclay: the former the most eminent *Civil* character it has ever included in its pale, and the latter the learned (and to this day unrefuted) apologist of its doctrines and tenets.

William Penn, born in the vicinity of the tower of London, 14th October, 1644, was the son of Sir William Penn, an Admiral of England. He was two years a gentleman commoner of Christchurch, Oxford, where he was intimate with Robert Spencer, afterwards Earl of Sunderland, and with John Locke. Expelled his college, along with several other young men, *for nonconformity, and for meeting to preach and pray by themselves* (chargeable also with some *public* acts of imprudent zeal) he returned home and was sent by the Admiral to France, to cure him of his religious propensities. Here he became gay, and somewhat dissipated; but being recalled in 1664, to study the Law, and then placed in the management of his father's estate in Ireland, he once more fell in with THE WARNING VOICE, and became serious for life. He was 'convinced' by the ministry of Thomas Loe, preaching on this text, 'There is a faith that overcomes the world, and there is a faith that is overcome by the world.' The first *operative*, and happily Penn's experience through life, as well as his *father's* in the end—the second *notional*, and of really *good* works fruitless. His sufferings under a stern parent in the way to his religious liberty make a story sufficiently pathetic; but for

(m) Besse, i, 130. (n) Besse, i, 169.

which we have not space. Suffice it here to have introduced him to the Reader, as a character of whose actions and opinions we shall have repeated occasion to make mention, hereafter.

Robert Barclay, whose short race (for he died in his 42nd year) affords much less to the pen of the biographer, was the son of Colonel David Barclay of Mathers (afterwards of *Ury*, and an ancient family in Scotland) born at Gordonstown, Shire of Murray, 23rd December, 1648. His father had been convinced by John Swinton of [the barony] Swinton, then a political prisoner in the castle of Edinburgh; but who by adopting the peaceable principles of the quakers, and in effect renouncing his own defence (he having zealously supported Cromwell's interest) had his life granted him by the ruling party. 'David Barclay underwent the indignities and imprisonments which were often the lot of our early friends; and died [in great peace and resignation of mind] in 1686.' (o)

His son Robert was sent to Paris to finish his education in the Scot's College, of which his uncle was Rector: and becoming too intimate with the Romish superstitions for his father's satisfaction, the latter went over and brought him home. He might, if he would have staid there and embraced that religion, have inherited his Uncle's estate, but he sacrificed interest to filial duty, and the uncle bequeathed his property to the College, and to other religious houses in France. "The following passage contains some account of his religious experience in childhood and youth. It is extracted, nearly in his own words, from the introduction to his *Treatise on Universal Love*. 'My first education, from my infancy, fell amongst the strictest sort of Calvinists; those of our country being generally acknowledged to be the severest of that sect, in the heat of zeal surpassing not only Geneva, from whence they derive their pedigree, but all other the Reformed churches abroad, so called. I had scarce got out of my childhood, when I was by the permission of Divine providence cast among the company of Papists: and my tender years and immature capacity not being able to withstand and resist the insinuations that were used to proselyte me to that way, I became quickly defiled with the pollutions thereof, and continued therein for a time; until it pleased God through his rich love and mercy to deliver me out of those snares, and to give me a clear understanding of the evil of that way. *In both these sects I had abundant occasion to receive impressions contrary to this principle of LOVE*: seeing the straitness of some of their doctrines, as well as their practice of persecution, do abundantly declare how opposite they are to Universal Love. The time that intervened betwixt my forsaking the Church of Rome and joining those with whom I now stand engaged, I kept myself free from joining with any sort of people, though I took liberty to hear several; and my converse was most with those that inveigh much against *judging*, and such kind of severity: which latitude may perhaps be esteemed the other extreme, opposite to the proceedings of those other sects: whereby I also received an

(o) Barclay's Life, p. 9. Phillips, 1802.

opportunity to know what usually is pretended on that side likewise. *As for those I am now joined to, I justly esteem them to be the true followers and servants of Jesus Christ.*" (p)

At the age of twenty one, Robert Barclay married, and settled at Ury with his father. His wife, Christian Molleson of Aberdeen, bore him seven children, and being an amiable and pious woman bestowed great care on their education. She survived him above thirty years. His time at home (when not in prison with his friends) was henceforth very much devoted to writing: and this chiefly in defence or explanation of the principles and practices of Friends. I shall notice in their places the few public transactions in which he was engaged: His 'APOLOGY for the true Christian Divinity' was published, 1676; and is remarkable in this respect, that the author composed *two originals* of the work, the one in Latin the other in English. Of this his most celebrated piece I shall have occasion to speak hereafter. I have given my Reader a *Fac-simile* of the author's hand-writing, in the Frontispiece to this part of the 'Yorkshireman': it contains a Note of his, accompanying a present of the Apology to a Friend, done from the original in my possession.

In the year 1679, Robert Barclay obtained a charter from Chas. II, under the great seal, erecting his lands of Ury into a Free Barony, with civil and criminal jurisdiction, to him and his heirs. This charter was afterwards ratified by an Act of Parliament, the preamble of which states it to be for the many services done by Colonel David Barclay, and his son the said Robert Barclay, to the king and his most royal progenitors in times past. (q) The barony however, with all similar jurisdictions, was extinguished on the alteration made in the system of the government of Scotland by a subsequent Act, 20 Geo. II, Chap. 43. He was also for some years Governor of the province of East New Jersey, in North America; executing that office by his deputy Gawen Laurie, but at no time visiting the province himself. Patronage for the family appears to have been the chief object of the Proprietors in this appointment.

(To be continued.)

ART. II.—Remarks on Scripture passages. Continued.

Ephes. v. 3—5. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." In his comment on this passage Dr. Adam Clarke uses the expressions,

(p) Life, p. 15. Works in folio, p. 678—688: Edit. 1692.

(q) For an account of the character and military services of Colonel Barclay, and his sufferings afterwards as a quaker, see John Barclay's *Memoirs*, &c. Darton, 1833.

'If however simple *covetousness*, i. e. the love of gain, be here intended [by the word *pleonexia* Gr. which he explains as meaning 'an excessive indulgence in that which, moderately used, is lawful'] it shews—how degrading it is to the soul of man, and how abominable in the eye of God.'

I am, myself, fully persuaded that covetousness, or the love of money, was not at all in the Apostle's thoughts on this occasion. In the 19th verse of the Fourth Chapter, we have the same *pleonexia* rendered 'greediness' and coupled with 'uncleanness': and the whole moral doctrine of the Epistle is directed to that discipline of which the Apostle knew his Ephesian converts to stand the most in need—the government of the lusts (properly so called) of the flesh; and their attendant dispositions or emotions of the mind.

The passage *honestly rendered* would, then, stand thus: "But fornication, and all uncleanness or inordinate lust, let it not be once named among you, as becometh saints.—For ye know that no whoremonger, nor unclean or lascivious person [*pleonectes*] who is an idolater, hath any inheritance in the kingdom of Christ and of God."

The thing in question was not to be *so much as mentioned in conversation*: which covetousness or the love of money surely might; and *must*, to be discouraged: and the person guilty of it was an idolater, as surely as he was so debauched; it being at their idolatrous feasts that he found his opportunities. We should not attempt to conceal, in any measure, from the reader of Holy scripture, what it hath on record, in evidence of the dreadfully immoral state of those Gentiles, from among whom the early converts to the faith in Christ were made.

Chapter iii, of this Epistle is remarkable for its *parentheses*. Of these we have, 1. A very large one, beginning verse 2, 'If ye have heard'—and ending, Chap. iv, 1,—'the prisoner of the Lord.' This is marked in our version: but the subordinate parentheses are not duly distinguished, as, 2. A large one, beginning as before and ending v. 13—'which is your glory,' and 3. (beside the one marked from the middle of the third to the end of the fourth verse) a short one, including verses 20 and 21. Such was the richness of the store of holy and spiritual thoughts in the mind of this great Apostle (and minister of Jesus Christ, in whom are hid all the treasures of wisdom and knowledge) that they even crowded to his pen for vent, and he was not able to let them pass in succession singly! Let us take a specimen of his copiousness (nay redundancy) of expression in the following passage, v. 16—19, as it is found in the *Latin*: Ut det vobis secundum divitias gloriæ suæ virtutem corroborari per spiritum ejus in interiori homine [immo] Christum habitare per fidem in cordibus vestris; in charitate radicati et fundati: ut possitis comprehendere cum omnibus sanctis quid sit latitudo et longitudo et sublimitas et profundum: scire etiam supereminentem scientiæ charitatem Christi: ut implemini in omnem plenitudinem Dei! *Vulg.*

Here is an elegance, in the words 'supereminentem scientiæ charitatem Christi,' which is wanting in our version; and which I

found awkwardly attempted in the Unitarian one, in the words, 'and to know the surpassing love of the knowledge of Christ'—words which certainly do not, either, convey the true meaning of the original.

The jet of the meaning, in that fine nineteenth verse, appears to be, that CHARITY towers eminent above all *human science*; inasmuch as it is (in itself), *the perfection of Divine and Christian experience.* Ed.

ART. III.—*Thomas Story's Account of the Dutch Menists and their preachers, with their form of Affirmation.*

The following notices of the state of the *Menists* in Holland in 1715, (a people holding like testimonies with Friends) may be interesting at this time to members of our own Society; by whom the valuable work from which they are extracted is too little perused. Ed.

At Rotterdam, 1715. "The winds standing contrary and generally stormy or foggy weather, I continued here longer than otherwise I would have done, but was from time to time with friends at their meeting; and the Lord was pleased to comfort us together, and condescended to be with us, therein.

"During this time I enquired more particularly into the state of the *Menists* in those parts; and found that all along their ministers had preached freely, till of late some here and there had begun to receive hire, but were moderate therein; and though they still keep up their old testimony against *fighting* and *swearing*, yet they are not so lively in their worship, nor so near the Truth, as they were in their first appearance; and I was informed that their ministers are for the most but weak and dry in their ministry, and sometimes their hearers had rather some of them would be silent than preach, *though gratis*. If thus it be, it hath fared with them as with many others, who having had a day of visitation from the Lord, and obtained a reputation through his goodness among them, and by that holy and innocent conversation they have had through his grace; yet some becoming more loose, and not keeping in the grace of God, and the virtue and power of it, have ended in mere formalists; and then in a generation or two, little has appeared but the *outside and form of Godliness*, which the power of grace brought forth in those who went before;—and so in a great measure it is with them: and yet in the main they are preserved from the gross evils of the world; and I hope the Lord hath a visitation of life and power yet in store for them.

"Among other things, I obtained *the form of words used by them instead of an oath*; which is thus: 'In the words of truth, instead of a solemn oath; I declare, &c.'

"If we in Britain had waited the Lord's time for such a form as this, we had been more happy in a fuller testimony than they, in some

other things; and in the Lord's time might have had the like testimony from the ruler and rulers [king and parliament] in Britain and her Dependencies, as this people have of late had from the States General of the *United Provinces*." *Journal*, p. 520.

ART. IV.—*Derivations and Meanings of Words*. Continued.

Hard: Soft. Probably few of those who have even studied their native tongue are aware of the peculiarities which Tooke found in it—as, for instance, its *two* BUTS, one derived from *Be-out*, and taking from the sense; the other (anciently spelled *bot*) from *botan*, to-boot or add, and affecting the sense, as a conjunction, accordingly.

In like manner, it appears to me we have two *hard*s: the one (of which I shall, first, treat exclusively) applying originally to earthy substances; derived from the same root with the Latin *aridus*; and the same word with the Dutch *hard*. The most obvious meaning of this word I need not dwell on. *Johnson* gives it no less than seventeen significations, with authorities annexed. But he has included all the shades he could find (I suppose) of the abstract or figurative uses of the word. The German *erd* is nearly the same word used as a substantive: and signifying earth—probably because dry (arid) earth is hard, or difficultly penetrable.

But, whether the root obtained first as a substantive or an adjective, is another question. In our old English, we have the verb *to ear* (*aro* Lat.) signifying to plough. This would make *earth* to be, simply, that which one *ear*eth (or plougheth) for bread. And the adjective *hard* would then be something partaking of the impenetrable quality of the ground which when dry (*aridum*) is with difficulty *ear*ed.

Thus the *sensible* HARD, try it as far as we may, will be found resolvable into the quality of the soil we plough, when it has been subjected to a dry season.

And all the abstract applications of the term (one excepted) in *Johnson's* first class, will be referable to this as their type. The exception is that relating to the qualities of liquors. Beer is said to be *hard* when it is passing to sourness, and water to be *hard* when it curdles soap. We have here a middle sort of meaning, between the sensible idea of impenetrability, and the abstract one of untractableness. The liquid in question is inapplicable (with the usual satisfaction) to the purpose for which it is intended. It is *hard* to drink the one, and to wash with the other.

Our second *hard*—of which *Johnson* gives seven significations, all with examples, is quite another word in every one of them. But he derives it from '*hardo*, very old German'—as if the very old Germans could not have got it from the still older *Saxons*, from whom we have it ourselves. The word in Saxon is *heard*. And in every example, the reader will find it resolvable into the past participle of the verb 'to hear,' Thus, 'He lives hard by'—that is, you may be heard at one

house calling form the other. 'He is hard at work,' meaning that his hammer is heard making a noise: whence the term to work hard. 'They followed hard after us'—so near, that their trampling was heard behind. 'It rains hard': 'it blows hard' and so forth; all referable to the noise made by the thing mentioned or described.

Here we have an adjective formed probably from a substantive, and referring to the sense of touch—and another from a verb, referring wholly to the sense of hearing.

Now for *Soft*, a word much more easily handled provided we are sure of our derivation, which I take to be from the verb, To sift: the sensible idea being that of the Flour (*flower*, or prime part) of the Meal (or milled wheat) when it has passed the sieve—than which few things are softer to the touch. A soft body (sensibly) is like a finely sifted powder, having no particles left in it that offer resistance to the fingers, or grate upon the teeth and tongue in tasting: and the abstract or figurative meanings, (of which Johnson gives a dozen, beside three shades of the sensible) will be found strictly referable to this standard.

Rough; Smooth. The former of these, 'Tooke says, is the past participle of *refan*, Saxon, *to rive*—a rough place, or a rough body shewing parts as it were riven and torn away from the whole surface. Let us now suppose a piece of metal in this state. To make it *smooth*, the smith (he that *smiteth* with the hammer, Isa. xli, 7) goes over it with repeated blows till the soft iron, for hard it must not be for this operation, is reduced to a uniform appearance. From these sensible images, a large store of abstract and descriptive terms found in our authors, have been derived. *Rough* is that which has rifts over the surface, be it ground, or metal, or what not: and *smooth* is that which (by whatsoever operation) has been deprived of these asperities and made even and uniform.

In *tastes*, again, we speak of roughness, in those which make the tongue and palate rough—and a most delicate test, too: for if the reader has a mind to know sensibly what *smoothness* is, he has only to pout out his lips and proceed to move the inner surfaces of the *mouth* upon each other, and he will have it in perfection. *Ed.*

ART. V.—*Style of French prayers.*

Of all the languages in which devotional exercises are published, the *French* is the only one, I believe, in which the Supreme being is addressed in the plural: e. g. 'Seigneur, qui aimez le bien, qui disposez des volontés, ne permettez qui je suive la corruption de mon cœur, mais conduisez moi toujours dans les sentiers que me trace votre volonté sainte, qui n'a pour but que le bien: ' *From a published book of prayers in 24 languages.* But surely this prayer itself offends in the things prayed against. For it must be notorious to the French themselves, that in thus composing, and thus translating (as the

Romanists among them do) the Sacred writings, they can plead neither the example of antiquity, nor modern usage in any other tongue, for the deviation. It is a deliberate preference of their own corrupt way to the model of Holy Scripture, in addressing their Creator and Judge!

But this is no great matter (they may say) in an age which can adopt petitions like the following, omitting all mention of the Mediation of Christ. 'O glorious Lord receive the prayers of thy servant and fulfil my petitions for my good, through the intercession of the Holy mother of God, and John the Baptist, and the first Martyr Saint Stephen, and Saint Gregory our Illuminator, and the Holy apostles and prophets, doctors, martyrs, patriarchs, hermits, virgins, and all the saints in heaven and on earth!' *From the same.*

Let this be caricature, it is still characteristic. The following is however worth picking out of the heap of rubbish in which I find it: 'Omnium conservator, Domine, custodiam oculis meis pone timorem tuum sanctum, ut non videant delictum; et auribus meis, ut avidi non audiant verba nequitiae; et ori meo, ut non loquatur mendacium; et cordi meo, ut non meditetur pravitatem; et pedibus meis, ut non gradiar in viis injustitiae: sed dirige motus illorum, ut sint ad normam preceptorum tuorum omnium.' *Ed.*

ART. VI.—*State of Port-Royal after the Earthquake, 1709: Admiral Wager: Jesuits and superstitions at Cape François: Church of England Miracles. From the Journal of Thomas Story.*

The earthquake here [at Portroyal, Barbadoes] was such as has scarce been paralleled in any age or country; and was followed by a dreadful fire, which scarce left a house in all the town unconsumed—but left the *Stocks, pillory and ducking stool*, entire—as if the destroyer had been ordered to leave them as Instruments of Justice, for the future punishment of the miserable inhabitants: which the Orderer of all things foresaw they would deserve, notwithstanding his judgments. For such are their wicked expressions, their oaths, blasphemies, profanations of the Holy name of Almighty God—their curses, damnings, sinkings and rude expressions in all their conversation, even among both sexes, that sober men who never heard it would hardly believe, if it were told them, that human nature were capable of so great degeneracy. Insomuch that it looks as if, when sunk into the earth, they had been baptized into hell, into the very nature and language of it. Whose expressions I will not defile my pen to repeat, though dipped in bitter gall! And yet I believe the day of God's mercy is not quite over to some among them. O that they might see it, in the remaining time of it, to their great redemption!

This view finished, I went on board Charles Wager, Rear-Admiral of the Blue, of whom there have been great accounts in the public

prints, and of his great achievements in Martial marine affairs. My business was only a civil visit: where I was courteously received, he being a person of a calm, sedate temper, naturally courteous and no way elevated. As he is a man of war, we discoursed on that subject; and as I am a man of peace, we conversed religiously and not martially: he for the punishment of *privateers and pirates*, as dogs, wolves, lions, bears and tigers, and invaders and breakers of the peace, and robbers, [these were of course *French* privateers, and Spanish and mestizo pirates, not *English* armed vessels of any kind!] but I was rather for saving the life, that poor sinners might have time to repent and be saved: though what passed between us was with the greatest civility and temper—the meekness of Christianity being more apparent in his deportment than any martial harshness.—*Journ.* pa, 444.

We found some protestants among them [the Roman Catholics at Cape Francois] but *incognito*: and some, who could speak a little English, would curse the *Jesuits*, saying, ‘We were free till these devils came among us; but now we are taxed and spoiled to support them in idleness and luxury’: [of which oppression some instances, relating to the management of the sale of provisions, and the *forced fasts* of the poor, are given.]

One day one of the Jesuits in his Pontificals, with bells, cross and such formalities, passing along with many others, one of our company asking what they meant, was answered, ‘That there was a man in town very sick, and the Father was going to *administer GOD unto him*, (he meant the consecrated bread they call the Sacrament) and whilst the priest prayed within, the people prayed, or seemed to pray in the street, kneeling.’ *Id.* pa. 454.

On the 9th at night [of 7th Mo. 1714] I returned to the Bridge [Barbadoes] where I had some private conference with one A‘Court, an Episcopal priest, who affirmed that the Church of England had power to work miracles: and gave this instance, viz. that the Archbishop of Canterbury having this power (as the rest of the bishops) and laying his hands upon the King or Queen, or *anointing* them [as is the custom at a coronation] devolved that power on them. [Here it seems the *miracle* lay in the giving a power to work one!]

This being an allegation I had never met with before, my curiosity led me to ask some questions upon it. 1. What kind of miracles these were. 2. Whether that bishop, and the rest of them, could work the same miracles. But all I could find in this was, curing of that distemper commonly called the King’s evil: which none of the King’s bishops of England, I presume, will pretend to cure by miracle: and then, *Nemo potest plus in alium transferre quam in sese habet, an virtualiter, an formaliter.*—What he hath not in himself he cannot transfer to another. What mean shifts men will fly to in support of a bad cause! For the question was, Whether they were ministers of Christ? He affirmed they were, and had their power by laying on of hands, being the same power that the apostles had; and consequently, as he supposed, were obliged to affirm working of

miracles, necessary to that calling. He said also that the Church of Rome is a true church, though corrupt; and the ministers, made by the Pope and that clergy, are true ministers [consistent High Church doctrine, as I take it]: that the Church of Rome was calumniated, and not *so* bad as reported: that they had excellent things *among them*; and that our Martyrs of the Church of England had no need in those days to insist *so much* on these points [of the true church, call, ordination, &c.] as they did: but that many of them might have saved their lives *by just condescension*—with more to that Anti-protestant purpose. To which I answered, That it was apparent which way *they* were driving: but now God had been pleased to throw a block in their way, which would stop their career:—the news of the accession of King Geo. I. having come a little before this. Id. p. 461.

Thomas Story was own brother to the Dean of Limerick; with whom he kept a brotherly correspondence. So that if there be any such power as is here pretended to, derived from the apostles by imposition of hands (or otherwise) though it should not extend to the working of miracles, but only to *a certain measure of influence or command over the spirits of others*, this Friend was perhaps as likely to have received a bye portion of it as any one then living. Yet we see, by the remarks constantly occurring in his Journal, that *he* attributed nothing of that power in the Spirit he himself was manifestly endued with, *for preaching the Gospel*, to any outward means or medium. To *miracles* he appears to have made no pretension: nor does it appear (though he makes frequent reference to *the state of his own spirit and the spirits of others*) that he resorted at any time to any Magical confederacy, or Magnetical operation, whatever; to carry any point for himself, or make his preaching on any particular occasion effectual; or even to correspond with his absent brother, or any other friend.

ART. VII.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Bear at the Beehives.

The Bees, a frugal folk, bestow
 On use their pains, neglecting show:
 No building schemes perplex their wit;
 They take a house and furnish it;
 Then work—nor cease for luxury's calls,
 'Till plenty reigns within the walls.
 'Tis true, their landlord makes restraint
 Most heavy for his annual rent;
 And they, no more than we, 'I guess,
 With all their saving arts possess
 The means, to keep a colony
 From privileged consumers free;

Since though, ere winter's famine come,
The drones to banishment they doom,
Next spring, the wonted stock is bred
Of gentry living to be fed.

Like those—hush, Muse! forbear to rail,
Wave comments, and let's hear the tale.

Well then—things in a prosperous state,
A neighbouring warlike potentate,
Who throve by working others' ruin,
(In history, Bear; in fable, Bruin,)
With hasty strides drew near the nation,
His thoughts intent on confiscation.
Yet used he not the forms of law,
Nor sent *douanier*—save his paw,
Which rais'd, at one rude buffet, laid
In dust the city and its trade.

Now to the spoil—but ere he taste,
To war the wing'd militia haste:
At trumpets' sound, with poison'd spears,
They meet his eyes, invade his ears,
And fill his lips with vengeful pain;
Smear'd with the remedy in vain!

Short was the contest: brutal force
By its own struggles fared the worse,
And foil'd by numbers, from his feast,
Deep growling, fled the blinded beast.
And such must be, to him who reigns
O'er prostrate crowds, by terror's pains;
Whose will exulting in its might,
Nor stays for law, nor asks for right
To sate th' ambitious appetite;
Nor rests in what to war belongs,
But swells th' amount with private wrongs;
Such, and more terrible, the treat
Of power supreme, and regal seat,
When, nations rous'd, resentment brings
The torment of a thousand stings.

This piece was written under the full ascendancy of the Empire of Bonaparte in Europe, and probably on occasion of the confiscations at Hamburgh, &c. The author has changed only the last line but one, led by the final issue of that reign. It stood before:

'When, conscience rous'd, remembrance brings
The torment of a thousand stings.'

Communications may be addressed, POST PAID, "For the Editor of the *Yorkshireman*," at the Printer's, Pontefract; at Longman and Co's, London; John Baines and Co's, Leeds; and W. Alexander's, York

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ART. I.—*Usury and the taking of Interest for money considered, as regards a Christian Conduct.*

A communication has been addressed to the Editor on this subject, to which, although coming in a form not the most fair or acceptable—*anonymous and without a reference*—he is disposed to make some reply. The matter, as stated in the letter before him, may have obtained place in the minds of others besides the writer, and have been the means of confusing their thoughts, if not of embarrassing their practice. It shall be treated as other questions have been treated (the Editor trusts) in this work, on *Christian* principles as laid down for us in the New Testament.

The first part of the letter states the “opinion” of the writer to be, “that as Christianity is a more benevolent system of Religion than Judaism, and as the Founder, the Lord Jesus Christ said, ‘Lend, *hoping for nothing again,*’ in that command requiring the loan of money when there was no prospect of even the principal again, it was clear that *Interest or Usury was Unchristian.*” “The quibble” adds the writer “on the difference between the words Interest and Usury I need not to point out, (much less answer) to you, *as you are not liable to permit Acts of Parliament to interpret Scripture for you.*”

If the writer of this communication supposes he has carried his point with the Editor by the assumption here made, that Interest and Usury are one and the same thing, he may be at once informed that he is grossly mistaken: But what does he think of his own term, “requiring”? *Interest* however is a certain rate of payment for the

use of money, *fixed by Law or custom*; so that a man, who is about to borrow, knows certainly on what terms he may obtain the accommodation. *Usury* is a payment for the like accommodation, *fixed at the will of the Lender*; and liable on this account to become a source of the greatest abuses, attended with a proportionate share of ill-will betwixt the parties.

It was clearly *Usury*, and not Interest as now taken, that was forbidden the Jews, *except as regarded their enemies*; whom, if they were not to be prevented from killing or plundering and making slaves of, no more from oppressing in this way: See the Texts on the subject.

But usury did certainly obtain among that people, with respect to each other; Jer. xv. 10. 'I have neither lent on usury, nor men have lent to me on usury, *yet every one of them doth curse me*':—the reason being, plainly, that he reprov'd them for their injustice and covetousness, more freely than their evil natures would bear. Neh. v, 7: Isa. xxiv, 2.

Our Lord, in Matt. xxv. 14–30 in the parable of the talents, brings in the Landlord saying to his dependent, with whom he had left a talent *for use*, 'Thou oughtest therefore to have *put my money to the exchangers*; and then at my coming I should have received mine own with usury'—Gr. *sun tokō*, strictly meaning, with its product—a product which law or custom might even then have fixed *for the fair dealer*, the keeper of the *table of exchange* in public. See John ii. 15.

There is no evidence, here, of our Lord's disapprobation of the taking of a certain fixed rate for the use of money, any more than in the parable of the wicked husbandmen, *of the taking of the fruit of the vineyard for the use of the soil*. And whereas he says in Luke vi. 34, 35. 'And if ye lend to those of whom ye hope to receive, what thank have ye, for sinners also lend to sinners, to receive as much again: but love ye your enemies and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and the evil:'—we are to understand the expression as conveying a rule, not of ordinary dealing, but of *kindness to others, upon occasion presenting*. The command, 'Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away.' Matt. v. 42. supposes the like, of occasion given for the exercise of the benevolent affections—*not the ordinary course of dealing among men*: since it would require only the knowledge of a man's principle in this case, by wicked neighbours, to ruin him speedily: which could not be intended by our Lord.

The great and comprehensive precept Matt. vii, 12, meets this case fully, *as regards the present state of Civil Society*. Money is now as truly a *possession, on which a man may live*, as is land itself; and it would be as reasonable to expect the use of my land for nothing, as of my money. Rent is fixed by custom within some sort of limits; so that an exacting landlord (who does not as he would be done by) fares as ill with the bulk of mankind as the Usurer himself. The man who gives the Legal rate for the use of money *then does as he would be done unto*—and so DOES HE WHO TAKES IT. We must not, because

we have the doctrine of benevolence, and of kindness even to the unthankful, so plainly laid down in *instances instead of general precepts* make our blessed Lord a Judge and a divider (Luke xii, 14) on civil affairs, in his day, instead of an Instructor in the *Righteousness which is of faith*. The spirit of the command is certainly met by every man who deals fairly, and does as he would be done by, whether in the matter of Rent or Interest. He who exacts of another, or overreaches him in dealing, *shall be judged according to his deed*: and he who (the occasion presenting) does more than merely justly, *and confers a kindness hoping for no return*, does his duty as a child of God, and shall be owned of his heavenly Father in the better world to come!

It can scarce be needful, now, to say to the latter clause of the writer's argument, which has reference to the *Funds*, more than this—that borrowing and lending in this way falls under the same Gospel rule as in the other—the *Public* being the debtor in place of the individual. And if any choose to advert to the possibility of their becoming in this way accessory to the carrying on of *War*, such persons are at full liberty, in this country, to decline dealing in these securities. But with such as can hate and persecute, and bear down (not enemies but) their neighbours (for filthy lucre's sake) on the ground of a *religious* belief and *practice* differing from their own as established by Law, it can surely never be a serious question whether they shall lend money to Cæsar (the upholder of their form) to defend them against their enemies! I shall have somewhat to say about the *Funds* hereafter. *Ed.*

ART. II.—*Derivations and Meanings of Words.* Continued.

Let us take a few of these that have relation to trade and business. On my first visit to Edinburgh, being in the shop of a friend, he had occasion to use the word *busy*, which he pronounced 'buzzy.' Thought I, here is the derivation of the word 'busy!' It is the sound of the hive, when the *bees* are at work: and I remember our writers of the time of Addison used to employ the substantive *buzz* (now pretty much disused) to express the activity of men's minds, both in trade and politics.

Trade is derived by Johnson from *tratta*, Ital. I should have thought a scholar would have found in it some likeness to *trade*, Lat. the Imperative of *trado*, I deliver or give over to another: which might be the original beginning of an *Order*. However there is yet a more simple etymology of *trade*. We may insist, in English, that it is the *træd* (resort) to a shop, a term derived from the observation of the neighbours on the floor covered with footmarks, or the worn steps and *sill* of the doorway. And the like would soon come to be applicable to a port also; though people come to it by sea. The Latin '*trado*' (*trans-do*) need not stand in the way of this—though it is plain that the roots differ. The word *traffic*, used formerly, as Johnson observes, for *foreign* commerce (and the same with *trafique*, Fr. and *traffico*,

Ital.) must be *trans-fisco*, I pass the customs with a thing : a meaning which confirms the ancient use of the word ; and makes *trade* apply still more properly to the shop and port at home. For *commerce*, *intercourse*, *negotiation* and the like, they are merely parts of our Latin-english. It is worth while just to observe that *negotium* Lat. is by the Lexicographer made out of *nec-otium* ; the man of *business* having *no leisure* : which renders that fine ode of Horace still more expressive ‘*Beatus ille qui procul negotiis*’—‘Happy he who, escaped from those things which formerly denied him the bliss of leisure, &c.’

Market. Old spelling *mercat* ; plainly Latin. He who goes thither goes *ad mercatum*, to the purchase or sale (or exchange through the medium of money or bills) of *commodities*—things of use to his neighbour and himself. ‘Take Providence to *mercat* (said a poor gentleman peevishly to his housekeeper, who talked to him of *the providence of God*) and see what it will buy!’ ‘The good woman took him at his word, went to market without a shilling, and fell in with a benefactor who relieved the necessity of the family, *unasked*.’

Order must have been at first, among Tradesmen, the detail of the things wanted, in the order in which they were to be ‘put up’ [as the phrase, I remember, used to be] in the warehouse’ And a military man’s ‘order’ must have been that of his march or his battle—his Commission having been given him before ; to entitle him to act under the orders of his Commander.

Invoice seems to have been originally a term for the List of particulars, in reply to the order. The French must have introduced this term. Perhaps it was at first the word *ENVOYEZ*, (*send*, so and so) heading conspicuously the Bill of particulars, as given to the *Commis* or Warehouse Clerk, for execution. They use for it the word *Envoi* (signifying what is sent off) which confirms the origin of our corrupt term.

Credit is plainly from *credo*, Lat. ‘I believe.’—to-wit in my customers’ ability and disposition to pay in a limited time.

Interest. A Latin word signifying, ‘There is between’—but how does it apply? In closing an Account Current, after stating the sums due on each side, for principal of money and the use of such principal, it may have been usual to conclude, as a form of balance, with the word *INTEREST*—‘there is now between us,’ *so much*.

Usury. This is a curious word, which it were a quibble indeed to confound with the more honourable term that precedes. The old Romans had it, in the very same acceptation we now use it in—*Usura*, in French *usuré*, whence our word by a direct transfer, I suppose (as in other cases) along with the practice. But why was it not in Latin *usus*, ‘use’—a word they made as common use of as we do? Because it was to denote an *excess* in the thing : as if we should say ‘use upon ure’—or Interest upon Interest. It is plainly this *abuse*, or the charging an exorbitant rate for the use of money *at the will of the Lender*, which has been detested by all antiquity, and forbid to us by Modern Statutes. *Ed.*

ART. III.—THE JESUIT'S MEMORIAL: *the second part, touching the Clergy.*

(Continued from p. 192.)

The second part of this work, in which the author has to deal, not with Heretics and Schismatics, but with his brethren on their own affairs, is written (to do him justice) in a better spirit; and contains many excellent advices, worthy the notice of Ecclesiastics at the present time.

He divides the Clergy into three branches; bishops, priests, and religious orders. We have first to see what he lays down for *bishops*.

He says, "The state of the clergy in England, after a long desired reduction, and happy entrance of some Catholic prince over us, and after so long and bitter a storm of cruel persecution, will be much like unto that which was of the general Church of Christendom, in time of the first good Christian Emperor Constantine the Great, after the bloody persecutions of so many Infidel tyrants that went before him for three hundred years together: at what time as God on the one side provided so many notable, zealous, and learned men for the establishing of his Church, as appeareth by the three hundred and eighteen most worthy bishops, gathered together in the general council of Nice; so on the other hand the Devil ceased not to stir up, amongst the clergy of that time, divers and sundry divisions, emulations, and contentions, some of indiscreet zeal against such as had fallen and offended in time of persecution; and some other grounded upon worse causes of malice, emulation and ambition tending to particular interest, whereby both that good Emperor in particular, and all the Church of God in general, were much troubled and afflicted, and many good men scandalized, and God Almighty's service greatly hindered, and the common enemy comforted." p. 115.

This is an honest confession, and he adds the needful caution upon it, both for prince and people: proceeding further to advise his brethren

"That having meat, and competent maintenance, they should seek no farther, but be content to labour willingly and liberally, for so worthy a Master as is to pay them above all expectation, or desire, in the next life. Which admonition is most important for moderating our appetites, and avoiding of ambition, greediness, and contention, when the day shall come; though in England there will not want to give contentment also, with abundance, in temporal matters, to all godly men that shall labour there, if his Divine Majesty vouchsafe to restore the same from his enemies' hands; so as my hope is, that our clergy in every degree from the highest to the lowest will endeavour, at that day, to conform themselves to all rules of reason, piety and religion, and to hearken gladly to any good counsel, or remembrance of order and discipline that shall be offered, for theirs and the common good; and with that I may presume to set down the notes that hereafter do ensue." p. 118.

Of these Notes of Counsel the following general account may be given. Chap. 2, The authority and jurisdiction of Bishops, more in England than abroad—their ordinary inquiry *upon dishonesty of life [disreputable conduct] or suspicion thereof*, peculiar to England alone, and of very great importance for holding men in fear of carnal sins; and for this cause to be continued and increased. That English custom also of often visitations, with confirmation of children, by the bishop, is very laudable and to be honoured: 'and if, for a time, after the next change, some hand were given to the bishops in temporal

affairs, as, to be principal in all public commissions within the shire! it would greatly authorize Religion, and assure the country much more to the Prince.'

Bishops' revenues, if found insufficient 'decently to bear out that state' he would have augmented by the 'Council of Reformation'—not however without good advice therewith: 'seeing that Christ willeth them to be lights to the world, and salt of the earth, by their fervour of religion, prudence and virtues, and not by abundance of great riches and pomp.'—'To wit, of gorgeous apparel, great troops of servants, rich furniture of household stuff, and other ostentation of this quality'—'and much more [should they shun] the profanity and secularity of others, as hawking, hunting, dicing, carding, banqueting, enriching of kindred and the like'—'The bishop's person ought to be as an angel of peace, joy, comfort, aid, compassion and encouragement among the people, and his house to be a school of all virtues.'—'Silks, velvets, chains of gold, feathers [coats of arms richly emblazoned with coronets of mitres, on his carriage*] hawks, hounds and the like, in his house or household, is great vanity. Idleness, swearing, gluttony, loose life, unlawful gains, in his servants, is impiety.' And he advises that prelates' servants be better provided for, that they may the more willingly bear the discipline of their houses. Which reminds me of the following passage, between a late pious gentleman and the coachman he was hiring: 'C. Prayers, Sir! G. Yes prayers: I hope you don't object. C. Not at all, Sir: I hope you'll consider it in my wages!'

Far from being addicted to such things, a bishop will have so many and so weighty occupations, as that it cannot be imagined how he can have leisure for vain and secular entertainments, if he have a good conscience. He must be a good man (no matter if not very learned) must look well to his conscience, be a good alms-man, and divide well the hours of the day; that every thing may be done in its time, and men find space and facility to converse with him. He should visit his diocese in person, and know his own sheep *nominatim* [which supposes not too many thousands in the flock] and put down one from his seat and promote another of his clergy, after such hearings, that they may know he does it not merely for fashion's sake.

In all good works within the city or whole diocese, whether for setting up of religious houses, schools, seminaries, hospitals, colleges, prisons, bringing up of orphans, marrying of poor maids, helping of widows, repairing, enlarging and furnishing of churches, redeeming of captives, setting forward of confraternities and the like, the bishop, as the common father and treasurer of the poor, ought to have his part more or less according to his ability—or, if he abound not in money he should have the secret of knowing how 'to draw out great store of other men's also, and so have the merit of both!' [This is actual y the text of an edition printed in 1690.] But I had passed by for the

* Espied not long since at the West end of the town, on an excellent Pompadour coloured Coach of Episcopal standing. Ed.

present, the condition which our author imposes on men of this standing, of an absolute co-partnership with the poor, as to their estates. He is of the judgment of John Avila, in his advice to the Council of Trent, that as well of bishops' livings, as of deaneries, archdeaconries, rich benefices, and all other Ecclesiastical livings which can bear it, there be a certain portion allotted to the poor (and alienated for them) and others joined in a trust along with the Incumbents; for the care of their consciences, and that the poor may be assured of their portion.

"Which holy suggestion might easily be put in execution at the beginning, in England; and it would be a goodly treasure for the poor in every diocese, and a singular example to all other nations in Christendom; and those that are good prelates and priests would be contented therewith, and give besides also of their own; and such as are otherwise, at least would be forced to give to their own benefit and others." p. 122.

Chap. 3. *Of deans, canons, pastors, curates and the rest of the Clergy*, as the author says less I shall have less to report. It may be that he leaves it to the bishops; of whom he says, that *if they would have good priests they should make them*—for that a prelate without good priests to help him, is a bird without feathers to fly with.

Benefices he would have filled up by public competition—'by opposition and trial, both for learning and manners'—and all Livings of whatsoever kind to be held with the express condition 'That upon merit or demerit they may be changed or taken away, and the parties removed either to higher or lower benefices: or to none at all if he deserveth it.'

"And that sometimes it be put in execution; for that this will be a continual bridle and spur to them, when they know they have no certainty, or perpetuity; and as, to the good it will be an occasion of perpetual promotion, so to the other it will be a motive to look about them." p. 134.

As for the good life of priests and clergymen, whereof all dependeth, he thinks with D'Avila, 'that it is not enough for making of good priests to multiply good laws, and appoint punishments to the transgressors'—'the true remedy is, to *procure that men be induced to love good laws* [one great means of which is, to let them have a hand in the making of them] *and observe them without punishment.*' For which end they should be virtuously brought up, and trained in godly discipline from their youth.

"All kind of access and ordinary residence or traffic of women within a prelate's house, for any occasion whatsoever, whether they be kindred or not, is indecent, suspicious and full of disedification—except it were only *upon some known cause, suit or particular business*: which yet ought to be avoided the most that may be." p. 126.

He seems to think that the Catholics, when they came to be uppermost, would do well to be shy of their adversaries the Protestants; and even when found penitent, not suddenly to admit them into their 'material churches'—much less into the priesthood.

"And whether it shall be fit at that day to disable some great and able heretics, and their posterity, especially if they have been principal authors in the overthrowing of the Catholic Religion, or known persecutors of the same, not only from Priesthood and Ecclesiastical Dignities, but also from other honours and preferments temporal of the Commonwealth, for warning and deterring of

others, and for more security of the said weal public, the wiser sort of that time may put in consideration." p. 123.

What has been done in secret with this intent, since the Revolution, against 'great and able heretics and their posterity' will be manifest only in the great day when the works of all men shall come to judgment! It is indeed a bitter sentence, and almost the only passage of the kind in this part of the work.

To conclude, the author proposes something for the benefit of the clergy, which has not (that I know of) been taken up at any time by the Church of England under the Hierarchy, but which the quakers and methodists have found very useful to the corresponding class among them—*Meetings of Conference for discipline and edification.*

'Order must be given by the bishops, for often meeting of the Clergy in Provincial synods, or otherwise: to confer their doubts, and to take light and encouragement the one of the other: and for the better keeping of unity, both in mind and spirit and actions.'

"And finally he [John Avila] saith, That he would have the life of clergymen to be so full of labour, as idle people should not desire it; and so full of virtue, as crews [dissolute persons] would not come to live among them. For which cause perhaps it would not be amis, that some particular instructions should be given by the bishop of the diocese, or by the archdeacon of that circuit, or by some other superior to all the priests within his charge, what they should do, how to proceed and behave themselves, in all occasions; how to distribute and divide the time; and wherein most to labour, and most to avoid, and other like particularities, for their help and direction. And to be bound to yield an account of all these points, at the bishop's, archdeacon's, or official's visitation, or at the ordinary times of their meeting together, I mean the priests of each circuit among themselves: which days of meeting ought to be somewhat often, and frequent at least at the beginning, as namely every second and third month, or as often as shall be appointed, and thought convenient for those times. And at these meetings, priests may be examined of these and like points, and take direction of their superiors, and propose their doubts or difficulties, which they have found in the course begun of setting up religion, and gaining of souls. And there might be ordained sermons, conferences, and exhortations to be made at these meetings, and certain learned men appointed to examine and resolve their doubts; which would be a great light and encouragement for them all to go forward in this holy work." p. 145.

This is taking a leaf out of the book of the Puritans, who were then doing the very thing he writes of: and in another respect, he seems equally willing to take Common-sense, in place of absurd custom, for his guide. Treating of the care of the 'material church' [as he honestly elsewhere calls it] with the Chancel, 'Sacristies and Revestries' [*Re-vestries*] for the furniture of the altar, and the rest of God's service' he insists

"That discreet and able persons be chosen to have care of these things, and competent maintenance allowed them for the same, and not to be committed to [the] most impotent, ignorant, and contemptible of the parish, as it hath been accustomed; for that they will do the office for little or nothing, but yet so as it were better, undone." p. 141.

Every one who has seen '*a parish*' knows what sort of folks have (even now a days) the management of such matters.

ART. IV.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 200.)

A. D.

1668. *The first General Meeting of the Society in London.*

This may be the most suitable place for introducing some account of the YEARLY MEETING, properly so called. In the Journal of Geo. Fox, we have notices of his being at several General Meetings; the first of them in 1654, at Cinderhill Green near Sheffield. I have made mention of four or five such Meetings in this Summary: See vol I, p. 305, and ii, p. 17, 52. They appear to have included a kind of Representation from various surrounding districts, and to have combined with the business of the Society the further object of a publication, to large gatherings of people, of its principles and doctrines. It was only at a period within the memory of many now living, that such local assemblages, under the name of 'The Northern Yearly Meeting,' gave place to the Annual Meeting in London; as the sole General Meeting for the concerns of the Society at large in these islands.

"The Yearly Meeting held in London is at present, as for a long time past, constituted of Representatives from Great Britain and Ireland; and it maintains a correspondence and connexion with the Yearly Meetings of the same denomination, in North America. Its Records reach back to the year 1672; in which year a General Meeting was held for the affairs of the Society. A similar meeting in 1668 was probably the first of this description convened in the Metropolis.

—"In 1672 we find a Representative Constitution adopted. The Regulations on this subject began thus: 'At a General Meeting of Friends, for the nation, held at Devonshire House, London, the 29th of the 3rd Month [June] 1672, It is concluded, agreed and assented unto, by Friends then present, that, for the better ordering, managing and regulating of the public affairs of Friends relating to the Truth, there be a General Meeting of Friends held in London once a year, in the week called *Whitsun-Week*, to consist of six friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each and every of the counties of England and Wales respectively.'" (a) Among the minutes sent to the subordinate meetings at this time was one, recommending a subscription for the relief of a Friend who had suffered the loss of all his property by fire.

In the next year, we find the Representative constitution giving place again to the *Presbytery*. It was agreed, at the Yearly Meeting 1673, 'That the General Meeting consisting of two Friends from each Quarterly Meeting, about public business, appointed the 29th day of the 3rd Month, 1672, till further order, be discontinued till Friends

(a) Epistles of the Yearly Meeting: *Introduction*, p. iv.

in God's Wisdom shall see a further occasion.—*That the General Meeting of Friends who labour in the work of the Ministry, do continue as formerly appointed.*' (b)

The year 1675 presents, beside the General Meeting of Ministers 'from the most part of the nation,' a special General Meeting in London in the 8th Month, of Friends from the several counties, 'to consider and advise together, for the help, ease and relief of Friends in suffering.' (c) The result of this latter Meeting was, the establishment of the *Meeting for Sufferings in London*; at first held Quarterly, now *Monthly*, 'for rendering assistance, by counsel and advice, to Friends under suffering throughout the nation.'

The suspension of the Representative constitution was probably a consequence of the schism then breeding in the North of England, under the conduct of John Wilkinson and John Story, ministers and men of influence in the Society, *whose followers disclaimed the controul of its discipline.* In 1677, however, Friends appear to have resumed a just confidence in their members at large; and it was agreed to restore the *Yearly Meeting*. An Epistle was issued by the Meeting of Ministers, upon this occasion, directed against the leaders of the separation and their adherents, in reproof and judgment; warning friends not to join with them in 'that jealous rending and separating spirit' and to watch against it in themselves.

That a Reader acquainted with our history may be enabled to judge for himself of the constitution of the Presbytery sitting at the Bull and Mouth, London, in the 4th Month, 1677; the members of which thus freely resigned the direction of the affairs of the Society to a popular assembly, I shall here subjoin their names, as subscribed to the Epistle. It is remarkable that the name of *George Fox*, though present at that Yearly Meeting, is not found with the rest;—Thomas Taylor, Thos. Briggs, William Edmundson, Ambrose Rigge, Jasper Batt, John Burnyeat, James Harrison, John Bourne, Cuthbert Hayhurst, Henry Jackson, Giles Barnardiston, John Moon, Morgan Watkinson, Thos. Atkins, William Gibson, Chris. Bacon, Roger Longworth, Chris. Taylor, Richard Davis, John Whitehead, Nicholas Gates, Leonard Fell, John Abraham, Stephen Smith, Bray Doyley, Thos. Holmes, James H. [probably obliterated in the record] Thos. Robertson, Will. Gosnell, Benj. Antrobus, Samuel Jennings, Richard Pinder, Phineas Bell, James Fletcher, Thos. Zachary, Thos. Breisley, John Tysoe, John Watson, Thos. Burr, William Fallowfield, Jonathan Johnson, Richard Vickris, James Claypool, Oliver Sansom, Luke Howard, Richard Snead, John Wilsford, John Elson, John Dew, Samuel Cater, John Vaughton, Ezekiel Woolley, Francis Fincher, John Kilborne, William Whaley, Thomas Ellwood, Sam. Fullbeck, John Higgins, Thos. Larimore, John Hill, Ant. Tompkins, John Boy, Charles Marshall, John Blaiklin, William Penn, Fras. Moore. (d)

George Fox had been in the habit (in which he continued to his death) of sending to the Meetings of Friends, along with the *Yearly*

(b) Epistles *Intr.* v. (c) *Idem.* viii. ix. (d) *Idem.* vi.

Meeting Paper, containing minutes of advice and direction, with an Epistolary introduction and close, his own *Homily*, or Epistle of religious counsel; and it is probable that on this occasion, he was not a party to the composition of the Epistle against the Separatists (who had particularly envied and aimed at his pre-eminence) and so was not expected to sign it with the rest. To a former epistle of the Presbytery, issued in 1675, and accompanying several regulations in the discipline which were adopted by the Society, we find attached the names of eighty Friends, at least fifty of whom do not appear in 1677. Their distant habitations, the nature of their service, and constant liability to imprisonment, might account for their absence were it not otherwise explicable. Among them we may notice, as eminent, Alexander Parker, Stephen Crisp, George Whitehead, Christopher Taylor, John Banks, William Mead, and Isaac Pennington. The remaining *thirty* subscribed the epistle of 1677; but, from the style of the subscription, it should seem that *all then present were ministers*; whereas in 1675, after the words, 'your faithful brethren, in the love and labour of the Gospel,' there is subjoined, 'and friends present at the said meeting,'—most probably in the station, though not under the name of elders.

After these fluctuations, we find the YEARLY MEETING sitting in 1678, consisting of ministers and elders, and probably also of private friends; the qualification insisted on, in the previous year, for a representative, having run thus: 'And it is desired that the friends who shall come up out of the several counties, *be such as understand the sufferings and affairs of their respective counties*,'—a very just and necessary distinction from the gifts and qualifications of such whose business it may be to preach the gospel, or to advise others concerned in this exercise.

There is so much of a real *unction* (if I may here use that French term) in the epistolary part of the *Yearly Meeting Paper* of 1678 (the first of an unbroken series continued from year to year to the present time) that I am sure my readers of the Society will not be displeased at seeing it here.—I shall insert also a 'Postscript from the travelling brethren in another meeting,' to wit the ministers: in which, they shew some earnestness to vindicate themselves from the charge of usurping an undue authority in the church: a charge much and earnestly pressed against them by the separate party. (*e*)

"Dear Friends and Brethren,—In the ancient pure and precious Truth, (which will outlast all envy and opposition, and shall prevail) is the very endeared salutation of our tender faithful love to you all, in which is the blessed fellowship of life felt, enjoyed, and maintained, which is well pleasing to the Lord, and is matter of holy confidence, and heavenly refreshment to us his people; and O! blessed be his Eternal Arm of power, that hath made us sensible of this unity, and gathered us out of this world's spirit, (from under the power of the Prince and God of it,) into this sweet, pure, and peaceable society, which is of great price with all them that keep their first love, and abide in their integrity to the Lord. Well may we say, and that in righteousness, God is good to Israel, and to all that are of an upright heart. Dear Friends, his dew descendeth, his rain

(*e*) Epistles Introduction, xvi.

falleth, and the light of his heavenly countenance is lifted up, and shineth upon us: our hearts are affected, our souls are overcome, he hath filled us with his blessing, and caused our cups to overflow; he hath spoken such peace to his people, as the world can neither give nor take away; and therefore, they dare not return to folly.—Ah! blessed are they that keep in the daily living sense of the Lord's power. They shall always be green, and thrive, and prosper in the heavenly work of God; and we testify for the Lord God of our precious concord, they shall run, and never be weary, they shall walk, and not faint; yea, it shall be their meat and drink to do the will of the Lord. Dear Friends and Brethren, being met together in the fear and counsel of the Lord, and several things of weight relating to the Church being proposed, considered, and agreed upon amongst us, we thought fit to recommend the same to you, as followeth: In the first place, to give you the endeared salutation of our tender love, and to acquaint you of our general assembly in the heavenly power and unity, and next, to recommend to you these particulars following."

Then are placed the minutes of the Meeting, held the "22nd of the third month, 1678," at the "Meeting Place, at Horslydown," the 23rd at "the Savoy," and the 24th at "the Bull and Mouth." They are almost entirely on the subject of sufferings, one kind of which, not much noticed, as we recollect, by the historians of the Society, appears to have been then frequent; mention being made of the "often suffering of Friends, by being impressed into the King's ships of war."

The concluding exhortation, with a Postscript, is in these words:—

"And, dear Friends and Brethren, keep in the pure and peaceable wisdom of Jesus, that you may be in all things ordered to the Lord's glory, and your mutual peace and refreshment. Friends, though the enemy be near to betray with fair pretences, the Lord is nearer to preserve his heritage and water his plants: therefore let none wax cold, let none murmur; watch against all vain jealousies, and evil surmises, and that spirit that worketh in a mystery against the blessed unity, exalting itself under the words and profession of the ancient Truth, against the life and power thereof, and the brethren that abide therein. And be noble and valiant for the Truth on earth, look to the Lord God of your life, and keep your eye steadfastly to him, and be of an universal spirit: and by how much the more it is a day of trial, and an hour of temptation, forsake ye not the assembling of yourselves together, but by so much the more, be zealous and diligent in keeping all your meetings, both public meetings, and your men's and women's meetings, in the Lord's everlasting power by which they were set up; and as you are found diligent and steadfast in the work of the Lord, the God of peace will suddenly tread down Satan under your feet, and plentifully reward into all your bosoms your patience and perseverance, with the durable blessings, peace, and joy of that kingdom, which was before the world began, and that shall never have end."

POSTSCRIPT—"from the travelling brethren in another Meeting."

"And, all dear Friends, who have been gathered by the powerful Word of life, and united by the one Spirit of our Lord Jesus Christ, to be one blessed family and flock to him, and his over all for ever;—keep your blessed concord, and dwell and abide in that love that first visited you, which time can never wear out, nor many waters quench. It is at this time as a fresh living fountain in our hearts, opened by the God of all pure love, life, and mercies, who hath now been with us, as of old, and his overcoming precious presence is felt as in ancient times, in the deep and weighty sense of which our souls reach to you our beloved Friends and Brethren, beseeching you not to be weary of well doing, but through patience and well doing, to wait for that glory, honour, and eternal life, which are the everlasting recompense of the righteous.

"And because that the subtle working of an evil spirit, which seeketh to make a breach upon our heavenly fellowship, may have in measure overtaken and beguiled some that were tender, from their first simplicity, by suggesting, as if the ends of our general meetings were not really the service of our Lord Jesus

Christ, in his light, power, and Spirit, nor the good of his heritage, in all faithful labour of love, but to seek, and to set up ourselves, and to erect and administer another government in the church of God, than that which ariseth from the power and Spirit of our Lord Jesus Christ; which old slanderous spirit we abhor; and blessed be the Lord, the way of this spirit is much hedged up, and it daily withers. And we do hereby further declare unto you, in the faith and testimony of Jesus, that we disown and utterly reject all power, authority, and government in the church of Christ, that comes not from Christ, and that is not exercised in the holy power and free spirit of the Lord. Yet we are fully persuaded, according to the apostles, and our elder brethren in former generations, that they that are of God will hear us, in his blessed Spirit, in that which tends to the Lord's glory and honour; and by that which Friends have received from the Lord, in themselves, they will be led to receive and embrace that which cometh from the gift and Spirit of God, by and through us his servants, and yours for his glory's sake, in unity, which we have sought above all, and our reward is with him. So, committing you to the Lord, and his ingrafted Word, which is able to save you to the uttermost, (by which the righteous live, and not by bread alone,) and desiring you may keep your possessions, in the power of the Lord Jesus Christ, who hath all power in heaven and earth committed to him, and in it take care of his glory; we remain your travelling Friends and Brethren for Sion's prosperity, and the peace of Jerusalem."

"Signed on behalf of the Meeting, by

ELLIS HOOKES."

"London, 24th of Third month, 1678."

So much at present for the Yearly Meeting of Men Friends held in London: which I have taken chiefly from Graves's collection of Yearly Epistles, printed in 1818, with an *Introduction by a beloved friend since deceased*; whose faithful services rendered to our Society, and to the cause of Truth, remain yet embalmed in the grateful remembrance of a few (now indeed superannuated and retired) of his former associates in those labours for the Church's good. *Ed.*

ART. V.—*Confessions of a young Student*: Written about 1808:
With subsequent remarks.

"I find in myself a greater facility of *comprehension* than in most persons I meet with. This, accompanied with an almost equally remarkable degree of *forgetfulness*—affecting chiefly detached points of fact or theory; or the common affairs of life. I possess however a great facility of *association*, including the recollection of things past [or absent] by means of their connexion with those present.

I have the habit of *reflexion* so fixed in me, that I suppose it to be the predominant feature in my mental character. Few things escape my lips, or come under my notice, without an accompanying or consequent process in thought of this kind. This habit is even a source of uneasiness. I could wish, often, to dismiss from my thoughts a subject [on which they have been occupied] and yet find it impossible. After a certain time spent on the same subject, mental weariness ensues, attended with inquietude; and I scarcely at last find refuge in sleep—

to which however I can in general compose myself. Yet, if thought has been very actively exercised, the sleep is not sound: but attended with a continuation in dreams of the various matters that have recently occupied the mind, strangely patched and jumbled with imperfect remoter recollections.

I have a strong propensity, at times, *to attend to more than one subject at once*: for instance, while accounts and figures are before me, to pursue some train of thought of a scientific, literary, or moral nature. Yet I am by no means equal to such exertions—few persons being, perhaps, more easily *distracted* (as the term is) by a variety of claims upon their attention—and few can suffer more from it.

I think most coolly, deliberately and to purpose, *on first rising in the morning*: but this advantage is nearly balanced at present (while I have not a constant task before me, and am indeed rather afraid to engage in one) by a certain *difficulty of bringing my thoughts into full play* on any subject. In proportion as I apply, the facility or *flow* of thought increases: but here occurs presently the grand impediment (under which I have now laboured for many months) of weariness or *fretfulness* in the work. The exercise of thought seems disturbed, in such cases, by disorder of the stomach arising, I suppose, from imperfect digestion. [Hence] bodily exercise in the forenoon seems so essential to my well-being that, when I am obliged to sit still and retire in thought, or apply to one object exclusively, I find it very difficult to resist the propensity to restlessness.

I am apt to be moved by *instances or relations of fraud, falsehood or a tyrannical abuse of power*, beyond that [measure] which the occasion requires, or which is productive of real good. *Immorality*, I am afraid, does not grieve me enough.

I have an occasional *difficulty of confining my attention to the subject on which another is speaking*. I sometimes let him go on while, under the appearance of close attention, I am in fact thinking my own thoughts, and am equally at a loss how to reply, and ashamed to confess my inattention. This is a sad defect, and calls aloud for a remedy!

The character of my mind in short seems to be, that it has great capacity and little strength: is swift and apprehensive, but too moveable. *It has suffered injury by attempting too much*—and is now scarcely equal to exertions which it once regarded as pastime.

The Remedies: Try to think less, and more methodically. Lay out a subject overnight: to this attend, calmly and steadily, till breakfast time. Then to active employment—in which let the maxim be ‘One thing at once:’ and exercise to be steadily pursued, *volens volens*—as by the decree of necessity. After dinner, accounts, copying, letter writing—experiments. Evening, no close reading, no deep thought: indulge with the children, and cultivate a spirit of devotion, self-abasement and prayer—the best preparative for sound and refreshing sleep.

Exclude new thoughts, *new readings*, out of the line of studies now become proper from [the nature of] past acquirements, new company,

the news of the day—in general, all idle talk and, above all, dispute and contention.”

I know not whether, after so long an interval passed still in the almost constant exercise of thought and study, with some considerable labour at different intervals in composition, I ought not to give a further account of myself in these respects. I shall despise the sneer of the talker by rote, who will not fail to attribute all this egotism to personal vanity; and shall hope to find among my readers some few of a more ingenuous caste, who will be able to *apply for their own benefit the instruction it may afford.*

There remains then, of the weaknesses above described (as far as I can judge of myself) only forgetfulness, and *the propensity to abstraction.* I am able to bend my attention, with the greatest ‘*singleness*’ to any required duty, or to the subject in hand for meditation; but I am still tempted, at times, to prefer my own thoughts to the communications of others. I am no longer subject to weariness or distraction of thought; being able to apply coolly and leave off in time—*which I account a great blessing.* I am not much troubled, now, with involuntary reflexions, and can easily begin to study or sit still and *forbear to think.* I comprehend new subjects with some degree of difficulty; often overlooking a part that is needful to the right understanding of the whole—and my memory, I think, serves me worse than ever. The addition of many years to my age, and the wear and tear of life, may perhaps be deemed a sufficient reason for this.

But there is one part of the subject yet to be treated—on which, *for want of the requisite experience,* nothing was said before. I am quite satisfied, now, that my *manner of living,* at that time, was unsuitable for a *student*; that the stomach was unequal to the task imposed on it; and the spleen, if not the liver, in some degree disordered, by the use of a too stimulant diet—in eating and drinking, both. The conclusion is, then, that those who incline from the feeling of capacity and energy in themselves, to take in a larger than the ordinary portion of knowledge, should DRINK WATER—at least during the vigour of youth—and live cool and abstemiously; *observing moderation in all things.* And that, upon perceiving the symptoms of habitual indigestion, they should put themselves *implicitly* under the care and guidance, in respect of *diet, exercise and application,* of an honest and skilful physician. H.

ART. VI.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Lion Emigrant.

The Lion, chased from his domain
By hunters, quits perforce the plain,
And thro’ wide deserts tracks his way,
To distant hills, where herds astray

Shew that, no ravenous prowler near,
 The Shepherds had dismiss'd their fear.
 Behoved him now to find, how best
 Surprisal might procure the feast :
 So weak, so weary, open war
 Were vain—he could not spring so far.
 He meets the Fox : ' My Friend, I come
 Fasting, on pilgrimage from Rome,
 Thou seest how gentle I am grown,
 Reduced, alas ! to skin and bone ;
 I now would fain become the slave
 Of some good hind, so I might have
 But meat and drink to keep alive
 This frame.'—Oh ! says the Fox you'll thrive
 On yonder muttons well (I know)
 Should the Hind let you 'mongst them go !

The Woodman's Ass.

The Woodman pass'd the ditch upon a narrow plank,
 His laden Ass well nigh beneath his burthen sank.
 No bridge was there for him ; he plunged and rose again,
 Then stood a while to breathe, and groan'd with fear and pain.
 The *Frogs* around him came, they wonder'd at his fear,
 For them, they had swum there in comfort all the year !
 Ill fares it with soft hands that trifle with the pen,
 Call'd to the sunny field and match'd with lab'ring men.
 The Poet should regard his destiny alone ;
 His lot is fixed at birth ; with curves he'll ne'er have done,
 And college tasks will serve (whatever else he gains
 By triangles and toil) to numb his very brains,
 And leave him not a glimpse of glories, early known
 In mild Urania's watch, panting for Milton's crown.
 And, what a burthen'd ass the Counsel still is found,
 Who, good at facts and records, tries on classic ground
 A spiritless career ! The bridge is still the thing
 Men find they can proceed on—to prove be it, or sing.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 221.)

A. D.
1668. William Penn imprisoned in the Tower of London.
Penn had begun his career as a minister and author by the time he was twenty four years of age. In this year was published his first religious work, under the Title of 'Truth Exalted.' And very soon afterwards he became a party to a public dispute, for which he certainly had not the requisite degree of experience. Two of the hearers of Thomas Vincent 'a presbyter in the Spittle-yard,' (ejected elsewhere by the Bartholomew Act,) came over to the quakers: their pastor, (aa) displeased at their desertion, accused Friends in his pulpit of holding 'most erroneous and damnable doctrines.' William Penn, with Geo. Whitehead, demanded an opportunity of defending themselves and their friends in public; and a conference was held at Vincent's Meeting House accordingly. The dispute on Friends' part was managed chiefly by Whitehead: but Penn, too full as yet of scholastic learning, took up the *unscriptural terms* of his opponent (which his elder friend had rejected as unsound, and refused to argue on) and thus exposed himself and the cause to captious and railing adversaries. Vincent was assisted, it appears, by three other ministers, to whose example Penn attributes his own interference between the principals. This

(a a) For a favourable character of whom see *Calamy, Account, page 32, and Cont. page 30*: and No. 29, Art. iii.

affair having ended with more of abuse than sound argument, and to satisfaction on neither part, Penn wrote and published a piece called 'The Sandy Foundation Shaken;' in which he treated the subject of the conference, which was *A Trinity in Unity in the Godhead*, not as a sober writer would, in stating his own doctrine, but in the way of a *Reductio ad absurdum*. This gave greater offence than before, and in a higher quarter; so that he was, not long afterwards, committed to the Tower a state prisoner—the *Admiral* being probably a party to this mode of getting his son out of the way of more violent treatment. Here he wrote his best work, considered as a composition of a pious and practical nature, the 'No Cross, No Crown.' His servant bringing him word, after some time, that the Bishop of London was resolved he should either recant [on his supposed Socinianism] or die a prisoner, he made this reply: "All is well! I wish they had told me so before, since the expecting of a release put a stop to some business. Thou mayst tell my father (who I know will ask thee) these words, 'My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man'"—with more, implying his expectation of further suffering, and the preparedness of his spirit to endure it.

He addressed himself however by letter to Lord Arlington, the principal Secretary of State, vindicating his conduct and demanding his release, or the favour of access to the King or, lastly to himself; that he might reply to interrogatories and object against his adversary. He next published an apology for his former work on the Trinity, entitled 'Innocency with her open face.' Whether he did or did not on this occasion 'budge a jot' from his former argument, as held in the 'Sandy Foundation Shaken' must be left to Readers conversant in the niceties of doctrine to determine. It is certain the Unitarians affect to claim him still—and equally so, that into whatever error in doctrine he may have fallen for a time, it impaired his Christian practice no more than the 'orthodoxy' of his persecutors would have mended it:—his Quakerism remained whole, and his zeal for truth was unabated in him, still. He was released after about seven months' close confinement, and went to his charge on his father's estate in Ireland; consorting with his new friends there as openly and as fully as before. See Penn's Life prefixed to his Works in folio; Sewel, ii, 228; and Rees' Cyclop. Art. Penn.

A. D. George Fox, having effected the settlement of *Monthly Meetings* for discipline in the Society, travels in Ireland.

The advice to set up monthly Meetings was conveyed to Friends in 'Ireland, Scotland, Holland, Barbadoes, and several parts of America' by Letters from G. F. as it appears, in 1668. He says in his Journal: 'Since Meetings have been settled many months have been opened in thanksgiving and praise, and many have blessed the Lord, that he sent me forth in this service; yea, with tears have many praised Him!' (a)

(a) Journal, page 400.

He was accompanied to Ireland by Robert Lodge, James Lancaster Thomas Briggs and John Stubbs. They visited Friends in their meetings as well for business [discipline] as worship, and answered several papers and writings from monks, friars, and Protestant priests — ‘for they were all (says George) in a rage against us, and endeavoured to stop the work of the Lord.’—Soon after his landing, he had challenged them ‘to come forth and try their God and their Christ, which they had made of bread and wine’—but no answer could he get from them. ‘Wherefore I told them (he adds) they were worse than the priests of Baal: for Baal’s priests tried their wooden god; but these durst not try their god of bread and wine: and Baal’s priests and people did not eat their god (as these did) and then make another!’ (b)

The meetings on occasion of their visit ‘were very large, Friends coming to them far and near, and other people flocking in. The powerful presence of the Lord was preciousely felt with and amongst [them]; whereby many, of the world, were reached, convinced, gathered to the truth, and the Lord’s flock was increased; and Friends were greatly refreshed and comforted in feeling the love of God.—So that in the power and spirit of the Lord, many together broke out into singing even with audible voices, making melody in their hearts.’—

Having escaped many dangers attending them by the persecuting spirit of those in power, George Fox returned with three of his companions to Liverpool, leaving John Stubbs, on ‘further service’ behind. In a dispute with some ‘great persons’ who came to see him at James Hutchinson’s, on the subject of Election and Reprobation, George had uttered this remarkable sentence, ‘*When you are born again, ye will know election and reprobation: for the election stands in Christ, the seed, before the world began: but the reprobation lies in the evil seed, since the world began.*’ It is not unlikely that John Stubbs was left behind to publish something, on this or on the Popish controversy.

John Fox, a presbyterian, preaches about in Gloucestershire, and rumour making him out to be George Fox the quaker turned Presbyterian, he gathers large congregations; but by the seasonable coming of the real George Fox into his neighbourhood, the imposition is detected. (c)

‘Not long after, this John Fox was complained of in the House of Commons for having a tumultuous meeting, in which treasonable words were spoken. Which, according to the best information I could get (says G. F.) was thus: John Fox had formerly been priest of Mansfield in Wiltshire; and being put out of that place, was afterwards permitted by a common-prayer priest to preach sometimes in his steeple-house. At length this Presbyterian priest, presuming too far upon the parish priest’s former grant, began to be more bold than welcome, and attempted to preach there whether the parish priest

(b) Journal, p. 406. (c) Idem 411.

would or no. This caused a great bustle and contest in the steeple-house, between the two priests and their hearers on either side: in which contest the common-prayer book was cut to pieces, and some treasonable words spoken by some of the followers of John Fox. This was quickly put in the news; and some malicious Presbyterians caused it to be so worded as if it had proceeded from George Fox the quaker, though I was above two hundred miles from the place.'

John Fox must indeed at one time have been 'an ill man' (as George calls him) if it be true that he uttered such a sentence as here follows: 'God bless preaching; *that* brings in money, let times go how they will. Fill my belly with good victuals; then call me false prophet or what you will, and kick me about the house when ye have done, if ye will!' It is alleged, too, against him, that he with other Presbyterian priests, taught a widow woman, who was an impropiator of tithes, how to 'impoverish' a quaker in her parish *by cutting and carrying his corn for him*: against which usage a friend in those times could get no protection by law.

Let us see, however, what is said of the man by one on his own side: 'Ejected from Pucklechurch [Gloucestershire] Mr. J. Fox. He wrote two small practical treatises: Of the redeeming of time, on Eph. v, 16: Deut. xxxii, 29; and The door of heaven opened and shut: upon Matt. xxv, 10. They shew that he neither wanted judgment nor affection. He did a great deal of good in that country. He was pastor of a congregation at Nailsworth." *Calamy* vol. ii, p. 331: but not a word here about the contest in the steeple-house, and complaint to Parliament—*though the affair seems to have been made a pretext for introducing the ACT AGAINST CONVENTICLES into the House!* (d)

George Fox, at the age of thirty-five, enters into the married state, and shortly after resumes his travels. (e)

This marriage was contracted with Margaret, widow of Judge Fell, to whom he had been for a considerable time attached; and solemnized at a meeting in Broad-mead, Bristol. George took the utmost care (as the property lay chiefly on the wife's side) that no right (or just expectation) of her children by her former marriage should be in any way prejudiced by the new connexion. And both parties, as well as their friends, appear to have regarded the union as of Divine appointment.

Margaret Fox (late Fell) who had returned home to Swarthmore is again sent to prison 'upon the old premunire.'

This outrage seems to have been acted upon the strength of a new order, obtained from the king and council, and probably suggested by the event of her marriage, and the hope of subduing the spirit of the husband by a severe disappointment; as she was to have met him about this time in Leicestershire. It cost George no small pains through his friends, at Court, to get her a full discharge under the broad seal, to clear both her and her estate, after she had been ten

(d) *Idem.* 415.

(e) *Idem.* 412.

years [in fact or repute] a prisoner, and premunired. (f) The liberation was not effected till the following year: when she had opportunity, as it appears, to come to London and spend a little time with her husband, previously to his embarking for America.

George says of this year, 1670: 'Though it was a cruel, bloody persecuting time, yet the Lord's power went over all, his everlasting seed [Christ] prevailed; and Friends were made to stand firm and faithful in the Lord's power. *Some sober people of other professions would say, 'If Friends did not stand, the NATION would run into debauchery.'* (g)

The mention of the decease of the following preachers in the course of the year 1668 has been reserved, to avoid breaking the narrative of other events. Thomas Loe at London; whose service had been chiefly in Ireland: See No. xxxvii, p. 198 of this volume; and Gough, Hist. ii, 227. Francis Howgill, in prison at Appleby: See No. xx, vol. i, p. 305: xxxv, v. ii, p. 164. Josiah Coale, in London, in his thirty sixth year; a minister twelve years: And in 1669, Margaret, wife of Gilbert Molleson, of Aberdeen: See Jaffray's Memoirs by John Barclay. See also, for an account of the three latter characters, *Piety Promoted*, the First part; where it is said of Josiah Coale, 'He was hardy, valiant and fixed; not of those who shun the cross, or sell their birthright for a mess of pottage. He baulked no danger for the sake of his blessed testimony, which he bore faithfully in England, Holland, the Low Countries and Barbadoes; and had also sore travels among the heathen in America, as in Maryland, Virginia and New England, preaching the gospel of Christ among them. He travelled on foot through the wilderness from Virginia to New England, in danger of wild beasts and venomous creatures, in much hunger and cold, and weariness, and through bogs and waters, often obliged to eat chesnuts for food when hungry; as appears at large in the record of New England's persecution.'

(To be continued.)

ART. II.—*Of the foundation on which Christian communion was established in the Apostolic Age.* Translated from Neander.

The formation of a Christian Community, as it partook of the peculiarities of Christianity, would necessarily vary from that of other religious Unions. A priesthood whose office it was to lead the rest of mankind as children in religion, to provide exclusively for their religious wants, and form a link between them, and God and Divine things,—such a priesthood never existed in the bosom of Christianity. While the Gospel put away that which separated man from God, by bringing all men to the same communion with God through Christ, it also removed that partition wall which separated man from his

(f) Idem. 426.

(g) Idem. 422.

fellows, in regard to his higher interests. The same High-Priest was Mediator for all; by whom all being reconciled and in covenant with God, become themselves a priestly and spiritual race. One heavenly King, Leader, and Teacher through whom all become taught of God, one faith, one hope, one Spirit (which must animate all) one oracle in the hearts of all, the voice of that Spirit which proceeds from the Father; all citizens of one Heavenly Kingdom, with whose heavenly power they have been sent forth as strangers in the world. Whenever the Apostles mentioned the priesthood of the old Testament, it was with the intention of showing that no such visible, distinct priesthood, as existed in the Old Testament economy, could find admittance into the New; that inasmuch as free access to God and Heaven was once for all given to believers, through one High-Priest, Christ, they had become by union with Him, a holy and spiritual people; whose calling was, to consecrate their whole life a sacrifice of thanksgiving for the mercy of God's redemption—and to preach the power and grace of Him, who had called them from the kingdom of darkness into his marvellous light. Their whole life was to be a continued priesthood, a spiritual service of God, proceeding from the feeling of a faith which wrought by love; as also a continued witnessing of their Redeemer (compare 1 Peter, ii, 9; and Romans, xii, 1; and the spirit and connexion of ideas through the Epistle to the Hebrews). Thus also, the furtherance of God's Kingdom universally and individually, and of Christianity among the Heathen, and the improvement of each particular community, was not to be the concern of any particular chosen class, but the nearest duty of every Christian. Every person was to co-operate in this work, in the station assigned him by the invisible head of the church, and by his peculiar gifts; the gifts of God, *grounded on the peculiarities of his natural talents and disposition, regenerated indeed and enlightened by the workings of the Holy Spirit.* There was, here, no division of men into the worldly and the spiritual [Laity and Clergy] but all as Christians, in their inward life and dispositions, were to be men dead to the ungodliness of the world, and so far departed out of the world; men animated with the Spirit of God, and not actuated by the world's spirit. The peculiar, prevailing capabilities of Christians, thus sanctified and ennobled by the Spirit, and employed by it as the organs of its workings, became *charismata*, gifts of grace. Thus, the Apostle Paul begins the address to the Church at Corinth on the subject of gifts; (1 Cor. xii.) Once, when ye were heathen, you allowed yourselves to be led blindly by your priests to dumb idols; ye were dead and dumb as they. Now that you serve the living God through Christ, you have no longer such leaders, to draw you blindly in leading strings. You have in yourselves a leader, the Spirit of Christ which enlightens you. Ye follow no longer as dumb, but He speaks through you; 'There are many gifts but the same spirit.' Who will take that on himself which the enlightened Apostle dare not assume—to be Lord over the faith of Christians?

The condition of that Church (Corinth) as it appears from Paul's epistles, shows us, deficient as it was in many respects, how a Christian community should act, how all in that body should co-operate, with their several gifts, as members of the same body making each other complete, with equal honour. The office of teacher was not assigned to one, or to several; but every one, who felt himself called to it, might in the assembly speak a word for the general edification. According to the differences of natural character in particular Christians who were the organs of the Holy Ghost, and by which the varieties of its manifestations were determined, the working of this Spirit went forth sometimes more in a creative form, sometimes more in a receptive or judging form. Thus we find a great variety and difference in the degrees of inspiration; sometimes the deep reflecting, clear, human spirit; and at other times this spirit more restrained, and the Spirit of God, more outweighing it in His omnipotence; as from the manifold gift of tongues to the ordinary, regular, gift of teaching. *History of the first three Centuries of the Christian Church.* T.

ART. III.—*The Jesuit's Memorial, 1596: Part 3, Touching the Laity.*

(Concluded from p. 216)

The Remainder of the subject matter of the work is now to be briefly noticed. Part 3 comprises in five Chapters the author's sentiments respecting 1. The Laity in general as distinguished in their estate from Clergy. 2. The prince, his council and matters belonging to them. 3. The nobility and gentry. 4. The Inns of Court, the Laws, &c. 5. The Commons of England.

The distinction between Clergy and Laity he considers to have been 'observed from the very beginning of Christian religion and the Primitive Church:' for which opinion, however, he quotes (not the New Testament but) the *Council of Nice, and Tertullian*. It is great heresy (in his estimation) to hold, with *Calvinists and Lutherans*, the objection, 'That all men are priests as well as the Clergy.' He insists, that we own the distinction in all the Acts of our Parliaments, in saying 'The Lords Spiritual and Temporal in this present Parliament gathered together:—'That as much as the soul excelleth the body, and spirit flesh, and as much as the life to come passeth the life present, and Eternity excelleth time, so much excelleth the state and vocation of Clergymen the state of Temporal men'—witness *St. Gregory of Naziæn, St. Chrysostome and St. Ambrose*, in their several treatises about the same. It needed only, methinks, after this, to give them 'angel's wings' and bid them 'feed on manna'—leaving to the swinish laity entire the product of the fields! To this sort of people however, which he called the light and salt of the Earth, Christ committed (by ordination and succession) the managing of souls, and

all authority and jurisdiction necessary for the same; as to teach, preach, baptise, administer sacraments; to bind and loose from sin; to correct and reprehend; to make intercession by prayer; and finally *the opening and shutting of the gates of Heaven*. Wherefore 'the authority of Priesthood is much more great, high and worthy, and more principal and ancient in the Church of Christ' than Temporal jurisdiction and government of Emperors, kings and princes, which respect temporal ends. Howbeit when those did subject themselves and their sceptres (as did 'our great Constantine' and divers others) and humble themselves unto their Pastors and Governors of Christ's Church, shewing themselves thereby to be its true nurses and foster-fathers, they did not, by this, lose or diminish one jot of temporal authority, height or majesty; but rather did greatly increase and confirm the same.' Who sees not in all this (with honest John Fox) (a) the Pope setting his foot on the Emperor's neck and proclaiming, in the height of spiritual arrogance, *Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem!* (b) And it was not (be it remembered) till the first potentate of Europe had thus subjected himself and his sceptre to the Church, in the Pope's person, that he could obtain (not merely his own absolution but) the release of his imprudent son from a temporal, not spiritual, captivity in the warlike Pontiff's hands!

Yet 'such as do set division betwixt these two states are very instruments of Sathan, the heretics, politics, atheists, and other seditious people of our days!'

The prince then ('the good Catholic prince that God of his mercy shall vouchsafe to give us') must 'make account that the security of himself, his crown and successor, dependeth principally of the assurance and good establishment of the Catholic Roman religion, within his kingdom.' He must further the 'Council of Reformation in its labours, and himself set a good example to his subjects *by frequenting the Holy sacraments and other pious actions of religion* [the *auto da fe* in its place and season included?] and make choice of fit and worthy persons to be about him: and the head or chief of these commonly the King's own confessor, who may with more security [from observation or interruption of nobles or senators] and by council and assistance of other learned spiritual men' direct the king's mind *with safety of conscience*, to wit, to his Majesty himself, in serving through these means the Church's ends!

"It is to be commended *with like submission and instance* to his Majesty, that after he shall have *taken the crown upon him* [the lawful Sovereign was then reigning] and embraced this Realm as his loving spouse, he will confirm, first of all, the laws, customs, privileges, dignities, and liberties [!] of the same; and to take away all such burdens, servitudes, and unjust oppressions, as have been in any way laid upon us in former times, *but since the entrance of heresy* [the time of Henry VIII.]" Which, if it be to be done to Nobles and Com-

(a) Acts and Monuments, i, 231. (b) Ps. xc, Vulg. Lat: xci, 13. Eng. version.

mons, much more (the author hints) to *Churchmen*, in his view the most aggrieved of all. 'Which sound foundation of religion and piety being once laid, *it may be suggested* to his Majesty, with like solicitude, *touching the execution of justice to all men with indifferency.*'—“ But first of all [this indifferency notwithstanding] are to be redressed the open wrongs which have been done to our Catholics, for their faith and religion, whether it were by shew or colour of laws, or by manifest tyranny. And secondly are to be remedied the known public oppressions of the common people by some that have been in authority, as namely incroachments upon their lands, tenements, or the like; as also the corrupt manner of proceeding of certain quests, and juries, both in matters of life and lands, that in later days, by the infection of heresy, have been accustomed to apply themselves to the favour of magistrates in authority, without regard of right or conscience.” p. 210.

The multitude of thieves that rob and steal upon the highways in England, more than of any other country, being also oftentimes of no base condition or quality, but rather gentlemen or wealthy men's sons, comes next under notice. The moving cause, light estimation of the fault, and hope of pardon from the Prince—the remedy, a stricter execution of justice upon these, as upon 'such as steal in secret;' of whom it seems we were then accustomed to hang 'more than in many other nations together:' also the institution of a Holy brotherhood 'as in some countries (especially in *Spain*) that I have seen,' adds the Jesuit! He does not however let us into the whole use of such an Order: for few would dare to ask, seeing a prisoner in their hands, whether the crime were highway robbery or *heresy*—and the *Inquisition*, we may remember, was to be in readiness to receive him at his journey's end.

Connected with these provisions against 'heresy,' (the thing mainly feared) was the establishment of a general Espionage. "It were necessary his Majesty from time to time (as for example, from three years to three years, or the like, according as some other godly princes also use) should cause certain lists and catalogues to be given him of men's names by diverse secret ways, and by persons of credit, discretion, and good consciences, touching all such subjects in every Country, Province, Universities, Cathedral Churches, Houses of Law, and particular Colleges, as for their learning, wisdom, and other good qualities were fittest to be employed and preferred by his Majesty; and that these lists and Memoirs should be often viewed by the Prince himself, and by his Council, and be registered in some book by some men of confidence, about his Majesty, free from all suspicion of interest or corruption, and appointed only to attend unto this affair."—"And that some special good man about his Majesty, which is discreet, pious, and learned, as for example, his Confessor or the like, should be appointed to take the relations and informations, which do come, and would come in such a case, of principal men's behaviour through his realm, both Ecclesiastical and temporal, especially of such as are in government and authority; and that when any evil fame or report

should come of any man's bad proceeding, or notorious negligence in his duty, or manner of life, and were confirmed by many ways (for light of credit he ought not to be, considering the natural inclination of men to speak rather evil than good of such especially as are in authority) then should this person confer the same with his Majesty, and by his licence, though as of himself by the way of friendship, admonish the said party of the opinion and report that is of him, to the end he might look about him, and amend that which were amiss before the Prince should be forced to take knowledge thereof, or put his hand in the matter. And I am of opinion, that this only art of brotherly correction, which is commanded straitly by God to all men, but especially to governors, and such as have care over others, though little used now in the world, if this one means, I say, were brought into England, among other good orders now at the beginning, and put sometimes in execution by our Catholic Prince's commandment, it would remedy more evils, and procure him more hearty good-will with the people, and merit with Almighty God, than any thing else that could be devised for this purpose." p. 215—218.

'What sort of a life' (as the phrase is) the Nobility and Gentry 'would have had of it,' under such rulers, we may readily imagine—but the way for them to get ease, and be promoted, is thus laid down; "And first of all it will behove them greatly to take it for a point of chief honour, greatness, and nobility, at this next conversion of our realm, to shew their eminent zeal in furthering Religion, and the Reformation before mentioned, in all they can, both by their authority, credit, power and zeal; and edifying also other men by their example of life, as by frequenting the Holy Sacraments, in their own persons publicly and often, and by joining cheerfully and piously, as their forefathers were wont to do, with the clergy and other good men, to further the advancement of God's cause, in all points, and in particular by yielding, and agreeing willingly to the order that shall be taken, for the moderate restitution of ecclesiastical lands before mentioned. And this for Religion.

"But for the other points, of Chivalry and acts of arms, our Nobility is by all means to be encouraged to exercise themselves and their children therein, according to the laudable example of their ancestors, who for the same were renowned both at home and abroad. And in particular it were to be wished, *that they should shew their valour against heretics, and enemies of God, and his Church, of these our days, seeing they are so many, and so pernicious, as well at home among us as also in divers kingdoms round about us; whereas their ancestors, to fight against infidels, less dangerous and odious to God than these heretics, undertook long, costly and perilous journies into Asia and other countries.*" p. 221, 222.

We may here see the school in which they were already initiated, (and would have been trained to perfection had the good old times of Mary come back upon us) who did those valiant acts on the peaceable Meetings of the Quakers under Charles II, and James II! The

remainder of this Chapter treats of 'other private exercises and customs' as hawking, hunting, &c.—'things honourable and fit for nobility, being used with moderation that is convenient'—of noblemen's servants, that they should not be left, with a mere livery coat, to shift for a maintenance—of noblemen's heirs, that *some learning* is necessary for them, but much more that they be brought up in order and discipline, and taught to know God and themselves:—of wards—of younger brothers, whether some moderation in the point of inheritance by primogeniture were not convenient to be put, for the avoiding of 'great extremities' and 'undecent shifts for their maintenance,' to the no small inconvenience of the whole Commonwealth. Such (he says) in foreign Catholic countries *are greatly helped and advanced by the Church*: which 'custom is to be brought into England'—as indeed hath happened! 'Wherein there will be much less difficulty than in times past, when that sweet and clear manner of teaching the Latin tongue, and other sciences, shall be brought into England, which is used in other places; and that other hard, dark, and base custom of so much beating of youth be removed and taken away.' No *Bellarmines* from among these boys while what *honour* was gained at one end (as Dr. Johnson would say) was to be paid for at the other! Lastly, of daughters, dowries and quit-rents; with which we need not here meddle: nor yet with what he says in Chap. 4,—save this one remark, 'That the custom of hanging in England for so small a sum and quantity as our laws appoint, is *much reprehended in all other nations*. And with this other *good sentence* I will now conclude my Extracts:

"Though the number of Grammar Schools in English towns, cities, and villages be more frequent, commonly, than in any other countries; yet are they now to be increased: and no village lightly should pass without a master in it, to teach the children to write and read at the least, and to cast accounts, and to know the Christian doctrine; and when good wits are discovered, they should be sent to higher schools and thence to the seminaries to go forward in learning. And particular care ought to be had, as before hath been noted, that men be not suffered to bring up their children idly, without some talent of study, art, science, or occupation. And of this the Bishops ought to make inquiry of the Curate and Churchwardens, in their visitations, and the Secular Justices in their ordinary Quarter Sessions; to the end that this fountain of evil in the Commonwealth may be avoided."

p. 260, 261. FAS EST ET AB HOSTE DOCERI. Ed.

ART. IV.—*Review of a work on Improprate Tithes.*

"Reasons why the Society of Friends refuse the payment of Tithes to Lay-impropriators, as well as when claimed for the maintenance of the Clergy. By George Richardson: London, Harvey and Darton; E. Fry, Houndsditch."

This pamphlet, which consists only of 32 pages 8vo. closely printed, contains the substance both of the argument and authorities for the society's practice in respect of Improprate Tithe.

The author takes notice first of the advice of the Yearly Meeting, 1675, 'that our ancient testimony against Tithes—be carefully and punctually upheld,' and that such as oppose, slight, or neglect it, be dealt with according to Gospel order: and he justifies the term ancient, here applied to a practice (as regards Friends) of not quite thirty years' standing, on the ground that it was become such to those who had been bearing this testimony from the beginning. He might, I think, have considered the term as applied, in some degree of inaccuracy of language, to the ancient testimony, borne by Reformers and Martyrs before them, which Friends had renewed and were maintaining. He next defines what he means by the term *Tithe*; and quotes Anthony Pearson, who himself had been a Magistrate and understood the subject well, saying, 'Tithes are the same thing, whether claimed by an Abbey, or an impropiator, or a priest—stand upon the same ground and foundation, and differ in nothing but the person that possesseth them [to-wit *the right of claim to a tenth of the produce of certain kinds of culture, &c.*]' See *Great Case of Tithes*, p. 28.

In stating the 'Reasons,' through twenty pages following, he begins with the origin of the scruple of the Society, in their knowledge of the corrupt state of the professing Church of Christ; and shews how this corruption came in; which he traces down to the Reformation, and through the subject of the dissolution of the monasteries and the establishment of Impropropriations; interspersing the arguments of our own authors against the practice. He concludes this part with stating that it appears to have been 'the deliberate and settled judgment of the Society, that sound and scriptural objections existed against either receiving or paying lay impropriate tithes; not only on account of the anti-christian origin from which they were derived, primarily from the Romish church, and secondarily from the seizure and sale of the monasteries, &c., by Henry VIII, in his *assumed ecclesiastical capacity*; but also on account of the application of them, both by *appropriating the produce of sale to the continuance and extension of the prelatial hierarchy*; and also blending them, after they were sold, with payments of tenths to the king *as head of the church, pensions to the prelates, and stipends to the other clergy*; which was derogatory to the honour of Christ, and inconsistent with the nature of his kingdom.' p. 27.

The part of the work which I shall here introduce is that best adapted to my own object in this publication—but I cannot forbear to recommend the whole, as a compendium of facts and arguments lying in a very moderate compass, to the perusal of my friends.

"The following cases are extracted chiefly from the first volume of Besse's Account of Sufferings, and are all stated to have been prosecutions at the instance of *Impropropriators*. Those in his account merely said to have been by tithe farmers are omitted; and in numerous cases he takes no notice who the prosecutor was, but merely for tithes.

"In 1657, Edmund Woolsey died in prison, of whom it is recorded that he was a faithful and conscientious man, and acknowledged to be so even by his prosecutor, who said he believed Edmund would have paid him his tithe had he thought them his right.

In the same year, Alexander Harris's case is recorded, who, after three year

and a half imprisonment, was taken sick, and in consequence discharged by his prosecutors, they having made sufficient proof of his sincerity; but notwithstanding this, their deputy took corn off his ground annually, in what quantities he pleased.

“William Serjeant also was ten months imprisoned, when his prosecutor brought another action against both him and his wife, and sent her also to prison. Two trusty servants at home yet pursued their work in time of harvest; but the priest (who had been his prosecutor on the former occasion) found means to have them also arrested; thus endeavouring to complete the ruin of the family. But their neighbours, commiserating their hard case, kindly gathered the harvest for him. After twenty months' imprisonment, he sealed his testimony against the anti-christian oppression of tithes by death—a faithful witness to the truth of the gospel in that behalf.

“In 1658, John Fryer and Joseph Norton suffered, both by imprisonment and excessive distrainments. Nicholas Masters also was imprisoned until death.

“In 1659, Edward Noakes was imprisoned; during which a distrainment was made upon him of £99, for a claim of £20. He was two years a prisoner; and his wife dying, his family suffered much in his absence.

“In this year it is recorded that Richard Wilson was imprisoned, for calling a clergyman a priest—an appellation to which their practice of taking tithes and offerings did justly entitle them.

“In 1660, three Friends were confined in Warwick dungeon, twenty steps under ground, where some other of their brethren had lain nine or ten months. In the same year, Elizabeth Masters, widow of Nicholas Masters, mentioned above; also Robert King, aged 80 years; and John Webley, aged 87 years, were imprisoned; the latter till death. His wife, at the same time, was cruelly threatened by the prosecutor's brother, that her husband's remains should be deprived of burial.

“In 1662, three Friends were imprisoned, at the suit of Francis Corby, a papist, and also distrained upon for treble damages; £3. 4s. being claimed, and £39. 5s. taken.

“In 1663, Loveday Hambley was distrained upon for 18s. 4d.; on account of which the enormous sum of £103 was taken. In the same year, four Friends of Carlisle, for claims not exceeding 1s. each, being prosecuted in the Exchequer, at the suit of George Fletcher, had several times to appear in London, and at length were imprisoned for refusing to swear.

“In this year, 1663, George Fox relates a case, attended with remarkable circumstances. He says, ‘There were four Friends, prisoners for tithes, sent to prison at the suit of the Countess of Derby, who had lain about two years and a half. One of these was Oliver Atherton, who being of a weakly constitution, was through long and hard imprisonment in a cold, raw, unwholesome place, brought so low and weak in his body that there appeared no hopes of his life, unless he might be removed. Wherefore a letter was wrote to the Countess, wherein was laid before her the reasons why he and the rest could not pay tithes; because if they did, they should deny *Christ come in the flesh*, who by his coming had *put an end to the tithes*, and to the priesthood to which they had been given, and to the commandment by which they had been paid under the law. His weak condition of body was also laid before her, and the apparent likelihood of his death, if she continued to hold him there, that she might be moved to pity and compassion; and also warned not to draw the guilt of innocent blood upon her.

“His son, who took the letter, after being grossly abused by her servants, got the letter delivered to her own hand; but she shut out all pity, and continued him in prison till he died. When his son told him, on his dying bed, that the Countess denied him his liberty, he only said, ‘She hath been the cause of shedding much blood, but this will be the heaviest blood she ever spilt.’

“As his body was carried from prison to Ormskirk to be buried, they stuck

up papers upon the crosses at Garstang, Preston, and other towns through which they passed, with this inscription:—'This is Oliver Atherton, of Ormskirk parish, persecuted to death by the Countess of Derby, for good conscience' sake toward God and Christ, because he could not give her tithes, &c.'

"After his death, Richard Cubban, another of her prisoners for tithes, wrote on behalf of himself and fellow-prisoners at her suit, laying their innocency before her, and that it was not out of wilfulness, stubbornness, &c. that they refused to pay their tithes, but purely in good conscience towards God and Christ: let her know, if she should be suffered to keep them there until they every one died, they could not yield to pay her, &c. Yet she would not shew any pity or compassion to them. But she, that regarded not the life of an innocent sufferer for Christ, lived not long after herself; for that day three weeks that Oliver Atherton's body was carried through Ormskirk to be buried, she died; and her body was carried that day seven weeks through the same town to her burying place.'

"This being a case of suffering on account of refusing to pay lay impropriate tithes, proves distinctly and unequivocally what was the opinion of that 'chosen vessel,' (as William Penn with great propriety styles him) George Fox, upon the question; and as clearly demonstrates the practice of the faithful and conscientious members of the Society respecting them.

"In 1664 John Shaw was imprisoned on the same account: and

"In 1666 four other Friends, one of whom was 80 years of age.

"In 1667 John Parnell was imprisoned, and also distrained upon for treble damages.

"In 1668 four Friends were imprisoned, and one of them, Robert Latch, had his corn illegally 'seized, and taken off his waggon, as he was bringing it home, by a person employed by an impropiator, who had before taken his tithe off the land. This proceeding was without any colour of law; and was so rudely acted, that the said Robert's wife, being with child, was inhumanly abused, thrown into a ditch amongst the bushes, and stamped upon.

"In 1669 six Friends are recorded as suffering imprisonment for the same cause.

"In 1670 three Friends are imprisoned: also William Hodgson of Newcastle, at the suit of William Ward, impropiator.

"In 1671 Loveday Hambley again suffers a heavy distraint, and in the same year nine are imprisoned; the release of one of them was directed by his prosecutor on his death bed.

"In 1673, 4, 5, about nineteen are recorded as suffering imprisonment on this account,—or severe distraints.

"In 1676 Jeremiah Warner was imprisoned for the tithe of a crop, the whole of which was less than the seed.

"In the same year Thomas Matthewson died a prisoner in Norwich castle. His wife, who affectionately attended him in the cold, unhealthy prison, contracted thereby a fit of sickness, of which she also died, the 17th of the next month.

"In the four following years thirteen appear to have been imprisoned, of whom Thomas Ashton and William Newbery were severe sufferers, being confined about three years and a half: all on the same account.

"Christopher Bacon also was imprisoned at Bridgewater, for tithes claimed by the corporation of that town. He was kept very closely confined in a cold room and through the extremity of cold he suffered much, until he became very sick, when with much difficulty, his wife was permitted to go in and out to administer to him. When he was grown so weak that they thought he would have died there, they turned him out; but in two months he died. John Whiting (a prisoner in Ilchester gaol at the same time) who well knew him, gives this account of him, viz: 'That he was much spent with hard labour, travels, and sufferings, for the gospel's sake, and the testimony of it—that there was a fresh appearance of the Lord's power and presence with him to the last, so that he was a good savour to them that were about him.'

“ The aforesaid John Whiting also mentions, that in this year, 1678, John Sage was suffering imprisonment on this account in Ilchester gaol, having been there twelve years: and Marmaduke Coat and Arthur Geoffrey eight years.

“ In 1679 George Allen and S. Hipsley, imprisoned.

“ In 1680 J. Wride, and R. Tutton, imprisoned; and John Fowler is distrained on.

“ In 1682 William and John Holmes imprisoned, the former until he died.

“ In the three following years, there appears to have been about twenty-six Friends suffering imprisonment on the same account, and several others by distrains.

“ In 1686 we meet with the case of a poor aged cripple, John Goodson, for not appearing to a subpoena, on account of tithes, which had been served on him but one day before the expiration of its return: so that for him to have appeared above 100 miles from his dwelling, was considered impossible. The suit was carried on in the name of Sir John St. Barbe. They threatened his ruin.

“ In 1687, 8, we find the names of thirty-one in prison for this branch of our testimony, amongst whom is John Banks. Also Eliz. Watson of Highmore, Cumberland, who died a prisoner, at the suit of George Fletcher.

“ In 1689 and 1690 we find only three Friends imprisoned on this account. The revolution had taken place in the government, and the spirit of violent persecution had greatly subsided.

“ In 1700 the yearly meeting epistle observes, that forty Friends remain prisoners, mostly for tithes by priests and impropiators.

“ Probably it was about this period that Alice Hayes was imprisoned, according to the account in the Memoir of her life, page 52, &c. where she says,

“ ‘ After the Lord had many ways tried me, with exercises of various sorts, he was now pleased to prove me farther, by persecution for tithes, both in the spoil of goods and imprisonment, being taken away from my farm and family, (which was pretty large) and five fatherless children, and committed to Alban’s gaol, where I was kept prisoner about thirteen or fourteen weeks; and had several scores of pounds’ worth taken from me, in corn and cattle by the priests and impropiator, because for conscience’ sake I could not pay to support that worship which, in conscience, I believe and am convinced not to be acceptable with God: neither that anti-christian yoke and oppression of tithes, in this his gospel day; and a testimony lives in my heart, to encourage all those who are convinced of God’s truth, to be faithful in that matter, and indeed in all things that the Spirit of Jesus Christ shews them to be evil. And it is my desire, that all Friends, both rich and poor, may be faithful to God in all his requirings, and in that of tithes of both kinds, whether it be to priest or impropiator, for they are *all one in the ground*, and are demanded and recovered by the same law, as may be seen in the statute of Henry VIII.; whereby they sue for ‘ God and holy church,’ an old popish law which they sue by. And forasmuch as we are now, blessed be God, under the gospel dispensation, wherein God hath begun to work by his great power, against that spirit and power of antichrist, that denies the coming of the Lord Jesus Christ; in his own due time, my faith is, that he will bring down that anti-christian yoke and oppression of tithes that his innocent people have long suffered under.

“ ‘ The impropriation of Watford seemed differing from most, if not all, in England, in this particular. It was a dowry of the lady Essex, and no part of it belongs either to church or priest; and through ignorance, Friends scrupled not the payment of it, *not knowing it to be tithes in the ground*, and that it is upon the *same bottom as other tithes*, and granted and maintained by the same power, and recovered by the same law: I say we ignorantly paid it, until it pleased the Lord to open our understandings, as I may hereafter relate. It was customary with the collectors of this impropriation to contract with us that rented farms, for so much money, to be paid yearly: and the contract, which my husband had

made and signed with the collectors some time before his death being now expired, they came to me to renew it with them, to which I consented; and after it was done, a fear possessed me, lest I had done what was *not right in the sight of God*, and much reasoning I had in my mind about it; and the concern grew heavier upon my mind and spirit, and in great fear and trouble I continued many days and weeks, earnestly crying to the Lord for a clear sight and understanding of his mind and will concerning *this matter of impropriation*; that I might answer his requiring upon a good bottom, and then if sufferings came, I was fully given up to the will of God.

“ And the way it pleased the Lord to satisfy me herein was after this manner: *it opened on my mind to get a few Friends together*, to have the matter of impropriation fully discoursed upon; and there were two sensible, able Friends that discoursed the matter—the one for paying it, the other against it. Note—he that was for paying it, did not then see it to be *the same with tithe*, because it paid no priest, nor any part of it belonged to the church (so called) but the other Friend so plainly proved it to be *the same in the ground*, that I was fully satisfied, and all the rest that were at the meeting: and the Friend that opposed the other was himself convinced; and since refused to pay it, and faithfully suffered for the same.’”—See *Sufferings, passim*.

I may conclude with acknowledging my obligation (in common with such others as may have been in search of information on the subject) to the author for this collection of facts, out of the authentic Records of the Society, and my hope that their insertion here will not prejudice, but rather promote the future circulation of his pamphlet. *Ed.*

ART. V.—*Inscriptions for a pair of Goblets.*—Written about 1800.

No. 1. BEER is the true *British Wine*. We import the foreign for variety's sake—and for the same reason this our national beverage is in request where *Champagne* and *Constantia* are slighted. While our beer was made as it should be, the knights of *Malt-ah* multiplied greatly: but in process of time a *new* material was introduced into the guile, denominated *Excise*—a thing less intoxicating than malt, and more preservative than hops:—a little more of which in the compound, and London porter might have remained in store for the use of future generations; while every wise man of the present brewed his ale at home.

No. 2. He who begins life cracking his bottle at home, may end it at *Bath* drinking warm water: while the man, who in his youth has been a *Water-drinker*, may relish his glass of Wine or tumbler of Negus in old age; enlivening his company, and keeping his health and spirits. The one is like a child who *will* have his pastry before dinner; and so sits down to roast meat with a palled appetite: the other like a *man* who, knowing how to wait meal times, has the means of temperate enjoyment in his power, at that season when he has the most of leisure and discretion for using them.

ERRATA. Page 229: for existed in the bosom of, read properly belonged to. Page 231: for Nazien, read Nazian.

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BY A FRIEND.

PRO PATRIĀ.

No. XL.

SIXTH DAY, 28th SECOND MO. 1834.

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ART. I.—*On Tithes and the Establishment.*

Another Session of Parliament has commenced, under the same Ministerial auspices by which the Reform of the Commons' House was carried. My publication has reference only to that part of its proceedings which may affect the Ecclesiastical establishment of the country, and the interests of Dissenters and of independent members of the Church of England, considered as opposed to the claims of the Priesthood.

The speech from the Throne, is more than cautious on these topics: it is reserved to the point, almost, of absolute silence. Enquiry into Ecclesiastical revenues and patronage, may indeed be the prelude to some necessary corrections of existing defects and abuses. And this correction may be applied, so far as regards unequal incomes, pluralities, non-residence, and other points of Church economy and discipline, and the Establishment be alone benefited by the measures put in force. TITHES again in Ireland, may be adjusted without [further] injury to the rights and property of any class of the king's subjects; and also without redress of injuries already inflicted—but how, without prejudice to any institution in Church or State remains to be discovered. The very practice of tithing, as now prevalent, is an institution of that which is commonly, but erroneously called the Church; and being upheld by the State, must be considered as belonging to the latter also. The GOSPEL, however, will never be freely and effectually preached

by the ministers of religion in the land, universally, and to rich and poor alike, until *tithes* be done away.*

I have shewn in the former part of this work, that *tithe* is a thing *sui generis*, and unlike anything else in the land. It is neither rent, rent-charge, rate of parish, nor tax of government, but a *tribute customarily rendered* to a lordly priesthood; the non-payment of which, or the not setting forth the tenth of his increase, by the farmer—the fisherman—the miner—or other adventurer liable to it, has been made an Ecclesiastical trespass cognizable (through the influence of the clergy with government) in the Civil courts. Hence this *right of begging* (for in itself it is really nothing more from its origin) is now exercised with something in their hands more effectual than even the weapon with which the highwayman demands the money of unsuspecting passengers. More effectual, inasmuch as exaction sanctioned by laws (though unjust) will stand; where, upheld by mere force it would fail.

The tenth of the produce, then, may be contemplated as the thing in question; though in but few instances, compared with the bulk of these demands, does *tithe* assume that form.† Until this be set forth by the grower, or other labourer who has acquired it, or adjudged by the magistrate upon complaint made against the party in Ecclesiastical default, *the priest or other claimant has no property in it*: and *his claim*, thus seconded by the law, ceases wholly in a parish on the death of the Incumbent; who can convey nothing to *his* heirs thereby.

The Country and what is called the Church being thus circumstanced with each other, and a majority of the people being, it is presumed, heartily weary of the exaction, the *legal remedy* (whenever the legislature may be prepared to apply it) is easily found. Let us only suppose *force*, which has hitherto ruled every thing (even the law in its first formation) on this subject, to give place to EQUITY; and that the only object and sincere intention of Government shall be, to judge the

* *Extracts from the Speech, &c. as published.* "The Reports which I will order to be laid before you from the Commissions appointed to inquire into the state of the Municipal Corporations, into the administration and effect of the poor laws, and into Ecclesiastical revenues and patronage in England and Wales, cannot fail to afford you much useful information, by which you will be enabled to judge of the nature and extent of any existing defects and abuses, and in what manner the necessary corrections may, in due season, be safely and beneficially applied."—"I recommend to you the early consideration of such a final adjustment of the tithes in that part of the United Kingdom [Ireland] as may extinguish all just causes of complaint, without injury to the rights and property of any class of my subjects; or to any institution in Church or State." *Patriot Paper.*

† In the House of Commons on Friday, the Speaker communicated the Royal answer to the Address, in which His Majesty is pleased to say, that he shall feel it his duty to co-operate with the Commons' House of Parliament in any measure that might be required for the relief of grievances that may affect any portion of his subjects. This gracious supplement to the Speech on opening the Session will be received, we are persuaded, with due gratitude by those whose grievances, as brought before the Legislature, seem to be referred to; whether taken as the expression of His Majesty's paternal regard for all classes of his subjects, or as an *amende honorable*, on the part of his Ministers for omitting all notice of their claims in the speech itself." *Idem.* Feb, 12th.

‡ It may be asked with the greatest propriety, and without fear of a definite answer from its advocates, What, in effect, is *Tithe*? It is the *tenth*—it is so much less than the tenth—it is a composition in money for the more or less of produce, *understood as recoverable*—it is a thing fixed by *modus* in one age, unfixed by *suit* in another—it is *rated*, it is made *rent of*—in fact it is every where, *just as much as the priest has been able to get the people to render; and the more, as these have been the more ignorant.*

cause between the parties on the principles of the New Testament, the process may be as follows: On the removal by death or otherwise, of the incumbent of any parish, the necessary enactments having been previously made, a petition from the parishioners may bring their case before Parliament. In this, they may state that the clerical representative of the dominant Sect being removed, to whose support all the parish had been obliged to contribute, and petitioners, who had found themselves in no capacity to benefit by his services, having as little faith in those of a successor in the same line, they desire to be relieved from the burden of upholding a church which they neither own nor attend. That they are willing that the produce of this impost *while it lies on their estates and occupations*, and bating augmentations upon its former customary amount, made in the spirit of extortion, or in actual ignorance and error of one or both parties, should remain **THE PROPERTY OF THE NATION**—to be held in trust on the parishioners' account, and applied for their common benefit, under such management by public and accountable officers, and to such objects, as Parliament *in general* and the Commissioners for each parish fairly chosen, *in particular*, may see meet to direct; public instruction, in useful learning and in the principles of the Christian Religion being in the first place attended to; and other useful objects of like nature in their places, according to the further resources which may be found availing from the Fund: and the like of all public property *representing Tithes*. That they deny not to the present Establishment *its right to what it can prove to be its own*, or its fair share in any future provision made for the abovementioned and other useful public services; but that *they expect also to receive THEIR OWN*; and are willing to allow the time, and exercise the patience necessary for so desirable an end.

This would bring the case of each parish (in proportion as these became disposed to petition) fairly before the Legislature, in order to a redress of the grievances under which Dissenters now labour in this respect: and the great principles of equity being once fully recognized in the affair, and a suitable Act or Acts of Parliament framed and passed *on this basis*, with the necessary provisions as to Commissioners, Trustees, &c., it is presumed that the Legislature would no more need to be troubled with the details of the execution, than in the case of any enactment for a highway or enclosure; in which latter method it is well known many a good mouthful has been given by Parliament in the memory of most old men living to the craving maw of the body Ecclesiastical of England.

In *thirty years*, the ordinary course of a generation of men—or it might be in much less time—this would effect a complete revolution in Church property and Church affairs, throughout the land. Probably in less than this time; because many Incumbents, seeing the matter in progress, and that it was in vain to hope to impede it in their own cases, would be willing to part with their life interests, and come to such terms before the Commissioners as should be satisfactory to all parties. *A continuance of the blessings of peace and of an independent House of*

Commons being in the mean time always supposed. So much for *Tithes*—at present the grand exaction of the age. For *Church Rates, Easter Offerings, Mortuaries, Smoke-Penny*, and the remaining catalogue of anomalous Ecclesiastical demands, in which so much of extortion has been practised with so much of unchristian violence, in ages past; we may now safely leave them, to be disposed of as the good sense and undoubted regard to justice inherent in a British Legislature shall direct; moved thereto by petitions from every corner of the land. *And let Dissenters from the Establishment, including my own friends in religious profession, be satisfied here to leave their case*; not envying the present Hierarchy their endowments and advantages, their wealth and splendour; nay, their power and influence, so they rule not hereafter over us. A share in these things would but serve to make the advocates for religious liberty and a free ministry corrupt and sensual (as the army of Hannibal in Capua) and might induce them by degrees to abandon what has now been so hopefully begun, the great and good work of a further RELIGIOUS REFORMATION.

The chief objection, on the part of Claimants for redress, to such a process, will be found in the length of the period which it is proposed to allow for its execution. Let the *old men* who want to see all done while they live, be content [with myself] to have all duly put in train—and let the *young*, whose sanguine temperament would hurry them on, to the invasion of the undoubted life-estates of the present Incumbents (though by Legislative, and, as they might think fair, measures) revert to the question of *Slavery*, as it stood thirty years ago; and consider how much might have been done for the good of Master and Slave on the other side the water, and to the satisfaction and rejoicing of the humane public in this, had the present arrangement, or a still better, been come to as far back in the contest; and the execution of the conditions observed with the jealous vigilance of an Anti-slavery Society, to the present time. There is an excellent Latin sentence applicable to the case, with which I shall conclude this paper: *Melior est patiens viro forte.* It was *Ulyses* who at last found the means to win Troy. *Ed.*

ART. II.—*Of the Fire of London, and of a prophecy connected with that event.*

The signally disastrous war with Holland, under Charles II., the pestilence of 1664–5, and the destruction of the city of London by fire in 1666, were viewed by many as Divine judgments upon the English nation, though probably not including the most considerable portion of the actual suffering, physical, moral and civil, endured by the people in those immoral and profligate times. I have noticed some particulars of the plague in No. 29, Art. iii: the following account of the fire is from the same author.

“September 2nd, 1666, began that dreadful fire whereby the best,

and one of the fairest cities in the world, was turned into ashes and ruins in three days space. The season had been exceedingly dry before [he does not notice the circumstance which must have been so familiar to his eye, of the houses being so many of them slightly constructed of wood, or *post and pan*, and perhaps also thatched] and the wind in the East when the fire began. The people, *having none to conduct them aright*, could do nothing to resist it, but stood and saw their houses burnt without remedy; the engines being presently out of order and useless. The streets were crowded with people and carts, to carry away what goods they could get, and they that were most active and befriended, got carts and saved much; while the rest lost almost all they had. The loss in houses and goods could scarce be valued. Among the rest the loss of *books* was a very great detriment to the interest of piety and learning. Most of the book-sellers in St. Paul's Churchyard, carried their books into the vaults under that Cathedral, where it was thought almost impossible for the fire to come. But the church taking fire, the weighty stones falling down broke into the vaults and let in the fire; and there was no coming near to save the books. The Library also of *Sion college* was burnt [*'fronte cum tecto collapsis'* as we have it now in the inscription over the gate *respecting a subsequent ruin*] and most of the libraries of the ministers, *both conformists and non-conformists*, were consumed, [the fire not taking a side in religion, as formerly in Smithfield.] At last some seamen taught them to blow up some of the next houses [to those on fire] with gunpowder; which stopt the fire—and in some places it stopt as wonderfully as it had proceeded, without any known cause. It stopt at Holborn bridge and near St. Dunstan's church in Fleet Street, and at Sepulchre's church when the church was burnt, and near Aldersgate and Cripplegate and other places at the *wall*: and in Austin-friars the Dutch church stopt it and escaped [all probably explicable by the structure, and openings around]: it stopt in Bishopsgate-street and Leadenhall-street, and Fenchurch-street, in the midst of the streets and short of the Tower [probably by a change of wind] and all Southwark escaped.

“This was a sight that might have given any man a lively sense of the vanity of the world, and all the wealth and glory of it; and of the future conflagration of the world! To see the flames mount up towards heaven and proceed so furiously without restraint: To see the streets filled with people astonished, that had scarce sense left them to lament their own calamities: To see the fields filled with heaps of goods—and sumptuous buildings, curious rooms, costly furniture and household stuff, yea warehouses and furnished shops and *libraries*, &c. all on a flame; while none durst come near to receive any thing: To see the king and nobles ride about the streets, beholding all these desolations, while none could afford the least relief: To see the air as far as could be beheld, so filled with smoke as that the sun shined through it with a colour like blood! But the dolefullest sight of all was afterwards, to see what a ruinous confused place the city was, by chimnies and steeples only standing in the midst of cellars and heaps of rubbish;

so that it were hard to know where the streets had been, and dangerous of a long time to pass through the ruins, because of vaults and fire in them!"—Account p. 314.

So much from *Calamy* for the manner and extent of the destruction—now as to the supposed prophesy; *George Whitehead*, an author of our own, introduces the mention of it thus: "The next year (after the city and suburbs of London were so greatly thinned and depopulated by the plague) the dreadful fire broke out in Pudding Lane over against the place where the Monument stands [and chancing to end in one direction, at *Pye-Corner*, near Smithfield, the wise men of London believed, and commemorated it by a monument, that it was occasioned by the sin of *gluttony!* Ed.] whereby in a few days a very great part of the city within the walls was burnt down, and the habitations consumed, except a few streets and parts of streets; to the great amazement, terror and distraction of the inhabitants, who were forced to flee for their lives, with what goods they could save, into Moorfields and the outposts, and there to be abroad with their goods for several nights and days; the country bringing in bread, &c. for their relief. Oh! my soul greatly pitied the inhabitants, when I saw them lie in the fields, in that poor mournful condition, as they did.—One passage I may not omit by the way, because it has been misrepresented, and false reports spread about it, viz. One Thomas Ibbott or Ibbit, a Huntingdonshire man (who was convinced of the Truth at a large meeting which I had at Thomas Parnell's, in his barn at King-Rippon in Hants, a considerable time before the fire) came to London two days before the fire, in great haste, being on a sixth day of the week, and alighted off his horse with his clothes loose (supposed by some to be a person under distraction or discomposure of mind, as I understood by divers) and very much hastened or ran through the city toward Whitehall, in such a like posture as many of the inhabitants were forced to flee from the fire; when they had scarce time to put on or fasten their wearing clothes about them. Such a sign he appeared to be, and foretold his vision he had before, That the city would be laid waste by fire (according as I am informed) for I saw him not until that day's-morning, when the fire was broke out."

To the friends who had conversed with him, and who assured G. W. that he had 'told them his vision of the fire and message to London' on the day after his arrival—this minister remarked that he knew the man, 'who was somewhat of a hot spirit—and nearer [in spirit] to those destroying angels, or fiery spirits, that are ministers of wrath and severe judgments, than those friends are who have attained to a further growth in the spirit of the Lamb, Christ Jesus: and might sooner have a discovery of such an evil judgment, or mischief permitted to come upon the city, than they whose spirits are more meek and gentle, and more settled in quietness and peace.'

The 'false reports' related to George Whitehead and others in the ministry, who were said to have opposed Ibbott's message—which G. W. denies, but admits that in common with others who heard it, he had a fear and jealousy concerning him lest he might be exalted into

some conceit or imagination—but he continues: “That morning the fire broke out, some of us met at Gerard Roberts’s house [in St. Thomas Apostle’s] where the said Thomas Ibbott met us, and told us he must go to the king with a message; which was to warn him to release our friends out of prison; or else the decree of the Lord would be sealed against him in three days’ time, to his destruction or overthrow. Upon which I was afraid he would be too forward, and give occasion against friends, and cause others to reproach Truth and them. Whereupon I earnestly charged him (if he went) not to limit a time, if he had a warning to give to the king to release our friends (there being many then in prison) that he would set no time of the king’s death or end, or that might be so taken or construed, as a prophecy thereof [which would be High treason] for he might cause *Truth* to suffer, if he did.” Christian progress, p. 315.

To which it will be proper here to subjoin a passage from *Sewel*. “Thos. Ibbitt of Huntingdonshire came to London a few days before the burning of that city, and (as hath been related by eye-witnesses) did upon his coming thither alight from his horse [turning him loose] and unbutton his clothes in so loose a manner as if they had been put on in haste just out of bed. In this manner he went about the city on the sixth (being the day he came thither) and also on the seventh day of the week, *pronouncing a judgment by fire* which should lay waste the city. [*Fox* says only, he told them, ‘so should they run up and down, scattering their money and goods, half undressed, *like mad people, as he was a sign unto them.*” Journ. p. 386.]

“On the evening of these days, some of his friends had meetings with him, to enquire concerning his message and call, to pronounce that impending judgement: in his account whereof he was not more particular and clear, than that he said he for some time *had the vision thereof* but had delayed to come and declare it, as commanded, until he felt (as he expressed it) *the fire in his own bosom.*—‘The fire began on the 2nd of September, 1666, on the first day of the week which did immediately follow those two days the said Thomas Ibbitt had gone about the city declaring that judgment.’

“Having gone up and down the city, as hath been said, when afterwards he saw the fire break out, and beheld the fulfilling of his prediction, a spiritual pride seized on him, which if others had not been wiser than he, might have tended to his utter destruction. For the fire being come as far as the East end of Cheapside, he placed himself before the flame, and spread his arms forth as if to stay the progress of it: and if one Thomas Matthews, with others, had not pulled him (who seemed now altogether distracted) from thence, it was like he might have perished by the fire. Yet in process of time, as I have been told, he came to some recovery and confessed this error: an evident proof of human weakness, and a notorious instance of our frailty, when we assume to *ourselves* the doing of any thing which heaven alone can enable us. I cannot well pass by without taking notice of it, that about three weeks before the said fire, the English landed in the island Schelling in Holland, under the conduct of Captain

Holmes, and setting the town on fire, there were above three hundred houses burnt down, belonging mostly to Baptists that did not bear arms" [some called Mennonists.] *Hist.* ii, 199.

George Whitehead concludes his account of Ibbott's prophecy with an extract of a letter, written 'after his mind came to be settled' to his Friends in London, as follows: 'I dare not much stir up or down any ways, for people's looking at what was done, lest the Lord should be offended, further than my own outward business lies. I have been much tempted and exercised; yet through mercy have found help in the needful time. Whatsoever slips or failings Friends saw in me, in the time I was with them, I would have none take notice of; for I was under great exercises, and often run too fast, which the Lord in his due time gave me a sight of. In the love of my Father, Farewell. 'T. I.'

The cause of this dreadful conflagration (if indeed we are to seek for any other than the obvious natural ones) will be admitted, I believe by sensible reflecting people to be still unknown. It may have been *policy* (the late pestilence moving to it) in which case it was a bold, and morally unjustifiable, as well as a cruel measure: it may have been *revenge* for warlike atrocities of like kind: it may have been the deliberate act of *superstitious zeal* against reputed heresy. But whatever gave rise to it, there seems to have been *something stirring in the spiritual world, in reference to the approaching calamity*, of which this friend became a partaker. But either from the prevalence of the reluctant spirit of Jonah in him, or from the obscure manner of the intimation *as a prophecy and warning, it may be said to have miscarried.*

For we are not to suppose that the Almighty, *willing in his providence to prevent such a result*, would be limited to such means as either the *sign* exhibited and communications made by this friend, or that other declaration (cited by Sewel) of Thomas Briggs, who 'some years before passing through the streets of London, preached repentance to the inhabitants, and coming through Cheapside, cried out that unless London repented, as Ninevah did, *God would destroy it.* Indeed, where prophecy has been most authentic, and clear in its denunciations (as in Holy Scripture in abundant instances) it has served much more evidently the purpose of vindicating God's foreknowledge, than of averting his design in the moral government of the world, through a change in the conduct of those who heard it, and upon whom judgment had already been passed.

The fire happened immediately after George Fox's release from his long imprisonment; in which *he* was also favoured with a prophetic intimation of the judgments of God upon London, (not more clear however than in the other instances), having seen in vision 'the angel of the Lord, with a glittering drawn sword stretched southward,' not long before these calamitous events happened. Those who may incline to dispute the reality of the spirit of prophecy (which we acknowledge) in all this, will yet I hope say Amen to the sentiment, uttered on this occasion by the Founder of our Society, *The Lord is just; and happy are they that obey his word!*

ART. III.—*Remarks on Scripture passages. Continued.*

Amos Chap. ii, v. 1, compared with 2 Kings iii, 26, 27. In reading the book of *Amos* through the first two Chapters, one is struck with the general strain of the prophecy, as a denunciation of the judgments of God (chiefly by images of hostile destruction by fire) upon several nations, *for their inhumanity to other nations in former warlike contests.*

In the present passage the *literal meaning* is clear enough—not so the sense, or reference: bones (we know) when burned, make a solid substance retaining the same form; as does a stone when made into lime. *Purver* thinks it was done *to build* with the lime so made, in a monument, we may suppose, of vengeance—‘an abominable, proud, inhuman action!’ And so it would have been if true—but not of such consequence as to require its being thus noticed by a prophet of Judah.

The connexion of this verse of Amos with the *history of the fact* in 2 Kings does not strike a common reader. And when we get to the latter passage by the reference, the meaning is so obscure, that hitherto it has always escaped me in reading the text. Let us shew the latter as it stands, ‘And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom; but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.’

Whose eldest son was thus sacrificed by Moab? *Purver* says ‘his own first-born son.’

I have myself always understood it of the son of the king of Moab—and so, according to Dr. A. Clarke, did the *Rabbins*; from whom he gives a sleepy story, of the king of Moab’s servants proposing to him to offer his son a burnt offering, *as Abraham did* [they should have said, *consented to do*] *in order to propitiate the favour of Jehovah*: to which the king not only agreed, but did it!

The true sense is given, I believe, by *Tremellius and Junius*, who say, ‘*Videns autem Rex Moabitarum prævalere sibi hos bellatores accepit secum septingentos viros stringentes gladium, ut perumperent per regem Edomeorum; neque potuerunt. Sed cepit filium ejus primogenitum, qui regnaturus erat pro eo, et obtulit eum in holocaustum super murum ipsum; unde extixit fervor magnus contra Israelitos; quare profecti ab eo reversi sunt in regionem suam.*’

The English reader may be informed that the variation here is in these terms:—But they could not. v. 27. *But he took his* [the king of Edom’s] *eldest son, &c.* *Sed cepit filium ejus primogenitum.* We may suppose two things: 1. That this prince was taken prisoner in the sally against Edom, and so offered up in the sullen defiance of a settled despair, by his captor: 2. That he was before in the city of

Kir-haraseeth, an hostage for the allegiance of his father to Moab, or for the fulfilment of the conditions of some previous treaty—in which way of viewing the case, the conduct of Moab appears such as would in some sort justify a denunciation, made more than a hundred years after, of the anger of Jehovah; it being a notorious instance of their sullen and revengeful character as a nation.

To what extremities was human nature driven in the desolating wars of those times! The 'indignation against Israel,' as the principal in a contest which had brought on so dreadful a sacrifice [probably of a brave and hopeful youth] was natural enough on the part of Edom, if even Judah did not also manifest it: and the disaffection of the latter was still more likely to occasion the abandonment of the enterprise.

Idem. ii, 7. That pant after the dust of the earth on the head of the poor.

To what sort of covetousness does this relate? Would they not suffer the poor to take so much as a basket of dust from the roads, to dress the little field or vineyard? The Vulgate gives it another turn: Qui conterunt super pulverem terræ capita pauperum.

And our *Purver* another still: who copying the Common Trans: says, dust here means money, as in the foregoing verse—and 'on the head,' for the person; to-wit, by selling him for a slave. If he found this meaning, why did he not give it? Yet he adds in a note, 'What wide and weak things have been advanced for the meaning of this expression, which admits of such a natural and agreeable sense!'

Junius and *Tremellius*, again; Qui anhelant in caput tenuium, dejecture in pulverem terræ: at the same time acknowledging a transposition; the Hebrew being obscure.

I think we should rather correct the sentence with the words immediately following. Might not the whole be then rendered in this sense? That get over the ground in all haste, [in their palanquins] on the heads of the poor—thrusting quiet people out of their way? Perhaps, the next time we amend our English version, some sense for the passage may at all events be attempted.

Chap. iii, 6. Shall there be evil in a city and the Lord hath not done it?

'Shall there be any public calamity on the wicked that is not an effect of my [Jehovah's] displeasure? The word does not mean moral evil, but punishment for sin; calamities falling on the workers of iniquity. Natural evil is the punishment of moral evil: God sends the former when the latter is persisted in.' *Dr. A. Clarke*. A very just and appropriate comment. *Ed.*

ART. IV.—*Derivations and Meanings of Words.* Continued.

Gain. This a curious monosyllable—the same in French as in English—not found at all in the Greek or Latin: I believe our Saxon ancestors must have got it, among other terms, from the Hebrew of the Bible. ‘I have gotten a man from my Lord’ said the first woman, when mankind received the first *increase*—and the child was named Cain (*gain* or *increase*) accordingly. Gen. iv, 1, and *Margin*.

In like manner, but in a much later age we have made the word *Job*: the patience of Job, or a good share of it, being thought necessary for the waiting coachman: ‘So, you have a Job of it, they have kept you so long!’ ‘A waiting job’ is a standing term with the coachmaster; and the carpenter, &c. have doubtless borrowed the word from this occupation. *Johnson* says of it, ‘A low word, now much in use, of which I cannot tell the etymology’—and he gives no example higher than *Arbuthnot*.

Bargain. Borgen, *Welsh*; *bargaigne*, *Fr.* *Johnson*, but without leading us to a meaning. To make a firm agreement about price in buying is to *bar* the *gain* of the seller. The verb, to *bar-gain*, in all probability took the lead, and the substantive followed. *Tooke* plainly intimates this origin for the word. A bargain, then, is a contract in bar of *gain*: and the French, or Bretons, who speak *Welsh*, I am told, must have got it from the same source as ourselves.

Now for another of patriarchal origin. When we say we are *loth* to do this or that, do we not mean that we are as *Lot* to the proposal—very reluctant? The word cannot be from *lithe*, which denotes the opposite quality to stiffness in things inanimate. *Johnson* gives us *loth* *Sax.* and to confirm it, puts an *a* into his word, against the spelling of nine out of ten authorities! The verb ‘to loath,’ which goes up to *Spencer* and *Sidney*, is uniformly spelt with the *a*. *Lath*, the builder’s material, is from *Latta*, *Sax.* and we in the North pronounce it *latte* accordingly. It is barely possible that the force required for rending the lath from the piece of which it is made, has suggested the term *loth*, each denoting a reluctance to part company: but note, the *Vulgate Bible* spells the patriarch’s name *Loth*, in the precise letters of our adjective.

Let us take a third. What is *Huzza* but the catch-word of a London mob (it is not known in the North) when told to keep off the carriage? I will be *Uzza* to it (said some wag) though I be smitten for the deed. Accordingly I have seen them hang on the Lord Mayor’s coach, by the dozen at each spring; the first holding on the carriage, and the rest by each other’s coats, to the no small danger of the cloth! There is the *Hourra* of the *Cossacks*, I know, which may admit of a derivation in their own tongue: and ours, if more ancient, may partake of it: but it mounts only, in *Johnson*, to the same antiquity with the word *job*.

To return to trade and business—*Loss* is that which the dealer is *less* by a transaction, or a course of dealing, but the derivation of both is from *lesan*, *Sax.* to lose or let go. *Less*, though merely at first the

imperative of *lesan*, being made at length an adjective, took a *positive* standing, Hence, when we compare two things together, *each smaller than an assumed standard*, we say in the comparative (and spite of Dr. Johnson's disapprobation) 'This is the *lesser*'—and of three things, thus stated, 'That is the least.' 'This is less than that' is proper: it implies this is that, with *loss*: to-wit of what appears wanting on comparison with the other.

Profit is French; from the Latin *proficio*, I do *for*: signifying (if I may so quaintly express it) that which the *thing done* does for the doer.

Balance we shall trace to the Greek. The French *balance* is from their old word *baller*, to swing, the Gr. for which is *ballō*. This was transferred first to the librating scale-beam (the proper term, by the bye, for the *stillyard*, on which is a *scale* of weights) and then to the now *plus*, now *minus* difference of the opposite columns in a Ledger account.

Bill. Fr. *billet*. The word, like the thing it implies, must travel to find its origin. The old Bel or Baal of the Phenicians (*our* first correspondents in trade) signifying any thing round, as the sun, or a head, (whence our *bull*, from the great head of the animal) was applied also to the head and beak of birds: thence, by a natural comparison, it was transferred to the curved pointed instrument used for cutting wood. A piece of wood so billed was a *billet*—and a smaller piece, flattened and marked with the name of the house or sign, served to *billet* the soldiers in a town. By a modern improvement this came to be a strip of paper, retaining the same name: and hence the French *billet-doux* for the ladies, and *billet de charge* for their husbands: which latter we have shortened to the ancient standard and made it the monosyllable *Bill*: so here it is for the Reader's acceptance at last.

Cash. Commonly known to have been the name of a kind of small shell *money*, met with by our early traders in the East Indies. And here, having brought my dealing to its most desirable issue, payment, I might dismiss my reader for the present—but duty requires that in taking his money, I leave with him a word of advice. Cain, as we find in Sacred writ, slew his brother—and *gain* has been, more or less, a murderer in all nations since. Whilst therefore he pockets the balance in his favour from a speculation or an adventure, let the young merchant reflect that, very possibly, his gain may have been another's loss. How would he have felt, had the case been the reverse? He would not wish, doubtless, to see a family starving for every thousand pounds he may add to his estate! Let those who prize a generous disposition, nay, who would not see every nobler feeling of our nature eradicated in their breasts, consider well the nature and tendency of the business they are proposing to follow. Those pursuits which tend the most directly to what Locke or Adam Smith (I forget whether) calls an increase of the species of things, which raise produce, and change the form of the material, and transmit it elsewhere for use,

consuming of other's goods and helping them the while, these are what a man who regards his peace of mind will prefer to all dealings dependent merely on the rise or fall of markets, and subject hence more peculiarly to the hazard of uncertain speculation. Yet must the Capitalist, in the present state of things, have his turn. He is a reservoir for the accumulation of a saleable commodity until it can be vended to profit, and, *thus employed*, of use in society. He should be paid for his risque and his interest put by (for of his *own* should the goods be paid for, or left unbought) but if he grasp at gain from both ends, bearing down the grower or manufacturer, and enhancing his own price by mean artifices, *let him look to it*: for his foundation is as surely rotten under him, as the pillars of truth and justice (which heaven itself has set up), are secure. *Ed.*

ART. V.—*Address to an Intolerant.*

Gentle shepherd, tell me where
 I may *evite* thy tender care!
 Shall I to this pole go, or that;
 Or down among the Australians squat;
 To East or West direct my flight,
 Go meet the morn, or seek the night?
 My Squaw full well can knit and sew,
 And might for a Red Indian do:
 My back, 'tis true but ill would bear
 The burthen of his peltry ware,
 From Western woods and wilds brought down
 To stand a mart at Shawnoctown:
 Yet would his cup of charity
 Be larger than as mix'd by thee;
 And should I soon, thro' frost and snow,
 An exile, to his country go,
 Full many a welcome would he say
 To his 'warm house' (whate'er the day),
 Yet marvel at the faith they have,
 Who for their God thus make a slave.

Note; When the quakers were under a cruel persecution by the Magistrates of Boston, New England, Nicholas Upshal, 'a man of an unblameable conversation,' and a church member of their communion, shewed the sufferers kindness, by giving five shillings a week to the gaoler, to let those confined in prison have the sustenance necessary for life—the *magistrates having caused the gaol window to be boarded up, that none might communicate with or help them.* And proceeding afterwards to reason with the magistrates, and warn them not to be found fighting against God, (as likewise forbearing their religious assemblies) he was fined, imprisoned and then banished; though a weakly old man, and the season the depth of winter. Coming

at length to Rhode Island, he met an Indian prince, who having understood how he had been dealt with, behaved himself very kindly, and told him *if he would live with him he would make him a warm house*: and further said, 'What a God have these English, who deal so with one another *about their God!*' Sewel's History of the Quakers: vol. 2, p. 270.

ART. VI.—*On Bodies of Divinity: On a singular effect of fright on the organs of speech.* Dr. A. Clarke.

“*Bodies of Divinity* I do most heartily dislike: they tend to supersede the Bible. And independently of this they are exceedingly dangerous: they often give false notions, bring their own kind of proofs to confirm those notions, and by their mode of quoting insulated texts of Scripture, greatly pervert the true meaning of the word of God. This is my opinion of them: the ministers who preach from them fill the heads of their hearers with systematic knowledge.—The only preaching worth anything in God's account, and which the fire will not burn up [1 Cor. iii, 13.] is that which labours to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it; to lead him to the blood of the covenant, that his conscience may be purified from its infection,—and then to build him up on this most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. This is the system pursued by the Apostles; and it is that alone which God will own to the conversion of sinners. I speak from the experience of nearly fifty years in the public ministry of the word: this is the most likely mode to produce the active *soul* of divinity, while the ‘body’ is little else than the preacher's creed.” Life by I. B. B. Clarke, M. A. Vol. 3, p. 36.

“One of the effects of old age is, that the person loses *words*, as well as names, or involuntarily puts one word for another, in discourse. The following anecdote seems to shew that an occasional cause, inducing disorder of the nerves, *may for a time subject a person to the same difficulty*. There seems to be a partial paralysis on these occasions in the system of nerves, or fibres of the brain, connected with language (considered as a physical train of operations) analogous to that by which we lose the use of particular limbs or muscles of the body.

“In travelling, the author of the narrative had been greatly alarmed (at Uxbridge) by the circumstance of his wife's being run away with, in a carriage in which he was not himself riding. He says, after it, “I had spoken very little from the time we left *Uxbridge*. On attempting to pronounce *Blenheim*, I found I could not express the last syllable, but another in its place totally different. I tried it two or three times, but could not succeed. It was the same with other dissyllables; and besides there were several other words which I could not

at all catch. At last I found I could not recollect some of my well-known sentences, nor even the best-known verse of a hymn, though I could perfectly recollect the tune. As I found I made the same error in the last syllable of words, I did not attempt to speak any more, lest it should attract the attention of the strangers that were in the coach. When we arrived at *Worcester*, I endeavoured to describe what I felt—but they were obliged to supply me with words very often, and guess out my meaning. I felt no affection in my head, no giddiness, no confusion, and my intellect was perfectly clear; but my power to call up my words greatly impaired. I was better the next day, but not recovered, and the work which I have since been obliged to go through has not helped me." The author appears to have been in his 70th year. Idem. vol. 3, p. 219.

ART. VII.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Fowler and the Viper. Æsop.

The Fowler went afield intent upon his prey
 And spied a simple Thrush upon a hawthorn spray;
 He thought the bird his own, but while he nearer drew
 With limed twigs in hand, the songstress in his view,
 A Viper on the grass, unseen—but by the tread
 Rous'd from its coil, erects at once its scaly head
 And strikes—the man retires—and thus, he cries in pain,
 Intending to destroy, my mortal wound I gain.

The Dove and the Sparrow. Phædr.

A hapless Dove, become the prey
 Of wanton puss, was borne away
 Across the roof—Soon as she spied
 Her case, th' insulting Sparrow cried,
 What! the swift flier, that could elude
 With ease the hawk, is now by shrew'd
 Grimalkin caught!—The hawk in view
 Down stooping, dies the sparrow too!
 Thus it befalls, full oft, the man
 Who, while he views misfortune, can
 (Forgot his own precarious state)
 The scene with pleasure contemplate.

The Wolf and the Goat. Æsop.

Skipping the rocks and led too far,
 A Goat perceives himself at war,
 All on a sudden, with the beast
 Who dogs the flock to gain a feast
 Of kid or lamb—prowling below
 The Wolf appear'd :—His bearded foe
 Secure from capture, though at bay,
 (For shut to safe descent the way
 Was found) a parley thus began :
 ' Let me amuse you, for I can,
 With a Welsh dance in our best style :
 But I expect you'll pipe the while.'

The Wolf sung out, his pipe was heard,
 The Shepherd with the dogs appear'd :
 The case was clear ; the thief withdraws
 And shows his teeth and snaps his jaws :
 ' My mutton I can cook (said he)
 But *minstrelsy's* no trade for me !'

From the TIMES of Jan. 22nd, 1834. " In the Bail Court [King's Bench] before Mr. Justice J. Park in Banco. Mr. Blackburne moved for a writ of *Certiorari* to bring up an Inquisition taken before the Coroner of a place in Yorkshire for the purpose of quashing it. The defects in the Inquisition were,—first that the *solemn affirmation* of one of the Jurors had been taken, *there being no statement that he was a member of the Society of Friends*; and secondly, that it was stated in the proceedings that the deceased's death was occasioned by certain machinery, &c. Upon the first of these the learned Counsel contended that, *even if a QUAKER could be on such a Jury at all* [!] still it should have been stated [certainly it should, but who left it out? Ed.] that he was a member of the society of Friends; and as to the second point, that the term, machinery " &c." was too loose an expression.

The Learned Judge observed, that there was an Act of Lord Morpeth's respecting quakers, which applied TO ALL CASES. The defect however in this Inquisition was evident. *Certiorari* granted."

The Act should be produced, if future occasion require it, by the friend himself or any other person of his persuasion desiring to affirm under it; in our own defence against such misunderstandings. *Ed.*

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ART. I.—*A Meditation on WAR; begun towards the end of the reign of Bonaparte, and now concluded.*

“It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars.” *Articles of the Church of England.*

I remember many years ago (for I am now somewhat aged) to have met with a serious but rather odd advertisement, by a bookseller in Paternoster-row, of “*The New Whole Duty of Man*,” containing the faith as well as practice of a Christian, made easy for the practice of the present age; as the *Old Whole Duty of Man* was designed for those unhappy times in which it was written; and supplying the *Articles of the Christian faith*, which are wanting in that book though essentially necessary to salvation! &c.” The above quoted article, seems to be among those which set forth this *new whole duty of the Christian*, as settled by the Church since her lapse in the middle ages—but surely it is a truism. For who can doubt that what the Magistrate commands is *lawful*? It is lawful (if by no other law) by the law of the Magistrate’s will: *and this is in fact the ONLY law and authority by which wars are waged, to the present day.*

But the great question among Christ’s followers—since we are with *Christians* (though under Cæsar) in this affair—is this, Can the practice of War be *right*, according to the immutable standard of right and wrong set up in the New Testament? ‘Christian men’—men of undoubted moral integrity and of acknowledged piety, *have* worn weapons and served in the wars, under the authority of Government, and licensed by the Church in this her article. Time was, that

it was lawful thus to do, by the Law of God. It was permitted to Israel under the Old Covenant—yet not to this people at their own discretion, and according to their own policy, will, and pleasure. They were to consider themselves (it is plain from their whole history) as the ministers of God's justice, the instruments of his vengeance: and their kings were prohibited the use of chariots and cavalry, that they might not be tempted, at any time, wantonly to invade the territories of a neighbour; and so bring upon their own people the sure scourge of vindictive retribution.

Something like this permissive dispensation, *towards those who have not in this thing yielded their necks to the yoke of Christ*, has been, down to a time within the memory of most of us, the lot of the inhabitants of Europe. Called to a service which excludes the claim of 'an eye for an eye, a tooth for a tooth, stripe for stripe and burning for burning,' and supporting such as profess to teach the peaceable doctrine, we have yet seen them engaged in wars—kingdom against kingdom—nation against nation—cast into alliances and confederacies, for retaliation and reprisals, if not for cupidity of conquest—changing sides in these struggles at the will of their rulers, and fighting against those whom, just before, they were assisting in arms!

From this state of things—in disobedience to Christ though serving Cæsar) have resulted consequences of distress and misery to the people; some, such as we, favoured and exempted, learned only by report—others which, though we should have shut our eyes and stopped our ears, we could not avoid suffering under—a third sort which, with every disposition to charity, we could not but admit to exist. The blood of mankind flowed in torrents such as humanity shudders to contemplate, provinces were laid waste, villages and towns, nay cities, burned—whole nations mourned, sitting in the sackcloth of despair! The sea, that medium which should connect us in amicable and useful intercourse, become a highway for pursuit and plunder; stained ever and anon with deeds of blood!

So much for WAR, in its open and acknowledged results: but who shall fathom its hidden depths? Who shall declare the corrupting practices, the lies, the perfidies of its political agents; the violence, the brutality, the impiety of its military ones; the venal sordid spirit, the cringing cunning rapacity of its adherents for gain? What a spectacle of fallen nature would these present to a redeemed mind, could they be laid open to our view! But they remain in secret, impossible to be traced out—the train of the vast Leviathan drawn after him in the boiling deep! They will not escape the notice, or evade the judgment of MESSIAH when, as the Invincible all-conquering WORD, he shall ride forth to decide the last controversy with the nations.

When I reflect on these things, and consider the end for which Christ came into the world—when I contemplate his first Advent, at which Heaven itself came down, proclaiming 'glory to God in the highest, peace on earth and good will to men'—when I remember his most pure doctrine and most perfect example; in all which no excuse, no cover for such proceedings is found, I am naturally led to ask,

Why do Christians thus—what can be the cause of this delusion? Have they indeed another law than Christ's, from which to deduce their practice? They *have*, they *teach* another law—they turn their backs on CHRIST, and learn of *Cæsar*! To the Civil Magistrate, bearing the sword (the inheritor of *his* power) they resort, as to their Moses; they make *him* their Leader and Commander, and thus attempt to justify their conduct!

The error in judgment is manifest, the delinquency proved: but Charity must be exercised towards those yet found involved in it. They can plead, alas! the precedents of many ages passed under a profession of the Christian faith. There is evident, too, among us some disposition to turn about and reform. Twenty successive years of peace, between the two most active belligerents, now promise better things for posterity. Let us hope, yea ardently desire, that between England and France at least, (those former rivals and disturbers of Europe) the *long peace* may continue still. What can we do, next to an upright, kind and peaceable conduct towards our neighbours, to promote this blessed result? WE MAY PROCLAIM AND SPREAD SOUND PRINCIPLES.

'From whence come wars and fightings among you—come they not of your lusts which war in your members?'—Of those very stirrings of your corrupt nature which, appearing in the wrathful child [Eph. ii, 3,] and continued in the headstrong youth, ripen in the man unsubject to the law of God into every form of mischief? But for such instruments as these, collected on the breaking out of a war by sudden thousands, at the first beat of drum, what could our Christian officer do—the man of piety and of moral rectitude—in the practice of his profession? To *him*, the whole may indeed appear a science—a fine display of human talent, spirit and endurance:—but let it come to action, to a storm in the breach of the fortress, or a sea-fight, (as it must if any thing great be effected) how does he feel in beholding the conduct of his chosen instruments, now? Can any thing more resemble the actions of wolves and tigers—or, if it be not so, are his men fit for any desperate service? Let us strip the fiend of his kingly mask, and behold his visage naked! Is it not the very face of Apollyon, the king of the children of pride—the minister of death and destruction? Can a Christian advance *his* cause—employ *his* instruments—and still serve Christ, his rightful master?

The remedy lies, plainly, in a full subjection to the TRUTH; to the blessed Gospel of the Everlasting God, to the spirit of his Son within us. Is this change perfected—can we so much as pronounce it in progress, in the hearts of those who delight in war; who vindicate its atrocities as the necessary adjuncts of their art—the auxiliaries of the science they cultivate? I think I see the blush of shame on the cheek of the ingenuous professor, while he reads the question. Let us follow, then, the steps and copy the example of him who was meek and lowly in heart, though with access (when it might please him to ask for it) to power invincible. I do not expect that defensive preparations and proceedings, and the maintenance of some force to restrain the wicked

(for 'he beareth not the sword in vain' Rom. xiii, 4) should all at once be laid down by the Magistrate. One and the same series of changes, wrought by the introduction both of a better disposition among Rulers, and a better moral and religious training among subjects, will at once prepare nations for a peaceable conduct towards each other, and their Chiefs for a policy which shall exclude *all war*. Let us in conclusion bless God for the degree in which *some of them* are become, already, pacific, candid and forbearing towards each other. *Ed.*

ART. II.—*Case of a Friend carried prisoner into France in 1811; with a Letter from the Minister of War thereon.*

In the autumn of 1811 a member of the Society of Friends, going in a Weymouth packet to Guernsey, was taken by the French and carried into Cherbourg. On his way from this port to the Depôt at Longwy, he wrote a letter to the French Minister of War, the Duke of Feltre, requesting that he might be liberated, or exchanged for a French prisoner or prisoners, here, (which he thought he might have had interest sufficient to procure) and urging, as a reason for the Emperor's compliance, *his principle as a Quaker*; which was sufficient to prevent his ever bearing arms against the French nation.

The reply of the Secretary at war, sent to the Commandant at Longwy, which is here annexed, refuses distinctly to admit of any such plea; the French Government recognizing no differences of religious belief, and regarding the individual merely as a British subject, and as a hostage for some Frenchman, among the many in captivity at the time with us.

“Le Sieur Jean Hargrave, Anglais capturé sur un bâtiment de sa nation, et qui est en route pour se rendre au Depôt de Longwy, a adressé une demande a S. Exc. Le Ministre de la Guerre, afin d'obtenir sa liberté, et qu' il motive sur ce que la Secte religieuse des Quakres, dont il est membre, a pour principe de ne prendre aucune part dans les actes d'hostilité entre les nations. Vieullez bien, Mons. Le Commandant, lui faire connoître a son arrivée a Longwy, que le Gouvernement ne peut admettre de distinction suivant la croyance des Individuels, et que sa qualité de sujet de S. M. Brit. doit seule motiver sa detention en France, afin de servir de garantie aux Français prisonniers de guerre dans les Etats de son Souverain: J'ai l'honneur, &c. B. a. R^t.”

The Friend (who is now in trade in Bishopsgate Street, London) was accordingly detained a prisoner about two years and a half, away from his wife and family in England: and might have endured a much longer captivity, but for the peace. The Editor makes the letter public on his authority, and for the sake of a few remarks. The circumstance may prove a warning, in case of any future war in which this country may be involved, to members of our Society, not to venture without an urgent necessity, or the call of duty, 'within the wind of

such commotion:’ seeing their peaceable profession does not divest them of the character of combatants for the country, *in the view of another belligerent*. And it may be justly questioned, whether our own Government would have done as much as was asked, *at that time*, for a French Quaker taken in a vessel of his own nation. We pay the taxes and suffer restraint for military demands; and thus contribute to the support of the sinews of war; and whatsoever is taken from the aggregate wealth of a country is taken from its ability to wage war. Let us hope, however, that in the event, so much to be deprecated, of our ever being again at war with a maritime power, there may be found *another way for the escape of the peaceable trader*, by the mutual relinquishment on the part of each belligerent towards the other, of the ‘right’ (as it is somewhat strangely termed) of detaining merchant vessels found in their ports, or met with on the high seas pending hostilities between them. And above all, in the abolition by like means of the barbarous practice of *privateering*: of which it is justly remarked by Franklin, that the man who can engage in it would, with equal sang froid and greediness, pounce upon his neighbour’s cattle or other goods, found on the highway in his own parish, could he do it with like impunity: the *principle* of action being the same in both! In the abolition *by public opinion* of this practice, and of prize-money in the Navy, we shall find, probably, the severest check that the spirit of war and conquest has ever experienced in this Insular kingdom.

“When navigation is employed only for transporting necessary provisions from one country, where they abound, to another where they are wanting; when by this it prevents famines, which were so frequent and so fatal before it became so common, we cannot help considering it as one of those arts which contribute most to the happiness of mankind.—When it is used to plunder vessels and transport slaves, it is evidently only the dreadful means of increasing those calamities which afflict human nature.” *Franklin, Essays, &c.*

He would have the following descriptions of people left unmolested in all wars, by convention among belligerent nations, viz.—1. Cultivators of the earth, because they labour for the subsistence of mankind 2. Fishermen, for the same reason. 3. Merchants and traders in unarmed ships, who accommodate different nations by communicating and exchanging the necessaries and conveniences of life. 4. Artists and mechanics, inhabiting and working in open towns. A beginning has been made, I believe, of proceedings in conformity with the spirit of Franklin’s rule, by articles in certain treaties between the United States of North America and other powers—but I have not the means at hand of citing them.

It is clear that, with all these opportunities of oppression, plunder and rapine taken away, the inducements to a voluntary share in war-like operations would become too slight to outweigh the dangers that attend them—and the practice would cease, for the want of hands to take it up. *Ed.*

ART. III.—*Anecdotes of ejected Ministers. Continued.*

“*Mr. Henry Erskine.* His father, who was descended of the honourable family of *Marr*, had three and thirty children of which this Henry was one of the youngest. He was ejected in Northumberland, by the act of Uniformity, from the living of *Cornhill*.

“This good man met with several very remarkable providences in the course of his life, of which I have an account from his son. When he dwelt at *Dryburgh*, after his ejection, he and his family were often in great streights. Once particularly, when they had supped at night, there remained neither bread, meal, flesh, nor money in the house. In the morning the young children cried for their breakfast, and their father endeavoured to divert them; and did what he could, at the same time, to encourage himself and his wife to depend on that Providence which giveth to the young ravens, when *they* cry for food. And while he was thus engaged, a country fellow knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came and what he would have, he told them he came from the *Lady Reburn* [*Raeburn*] with some provisions for *Mr Erskine*. They told him he must be in a mistake, and that it was more likely to *Mr. Erskine* of *Shiefeld*, in the same town. He replied No—for he knew what he said—that he was sent to *Mr. Henry Erskine*. They took the sack from him—and found it well filled with flesh and meal for the relief of the whole family. Which gave him no small encouragement to depend upon his bountiful Benefactor in future streights of that nature.

“At another time, being in *Edinburgh*, he was so reduced that he had but 1½d in his pocket, and was ashamed to go to a public house to call for any thing—therefore walked the streets. While he was in this condition, one came to him in a countryman’s habit, and asked if he was not *Mr. Henry Erskine*. He told him he was, and asked his business. I have, replied he, a letter for you, which he accordingly delivered, and in it were inclosed seven Scotch ducatoons, with these words written, ‘Sir,—Receive this from a sympathizing friend. Farewell.’ He was very desirous to know from whence this money came—but the man got away, and he never could learn who his benefactor was.

“Another time, being in great want of money in a journey on foot, he found two half crowns by the road side, which relieved his present need.

“The manner of his end was remarkable. Finding his end draw near, he having set his house in order called for his children, and of nine that were living six were present. With a kind of heavenly authority he exhorted them to cleave to the Lord with full purpose of heart; declaring that the advantages of serious religion, and true holiness, did infinitely outweigh all the hardships and difficulties that possibly could attend it. And as a dying man and a dying father, he gave his testimony to the goodness and ways of God: assuring them that as he never had, so more especially he did not *then* repent of any hardships

he had endured in his master's service. I know, added he, I am going to heaven: And if you follow my footsteps, you and I shall have a joyful meeting there, ere long. And having thus encouraged them to engage in the service of the Lord, he called them, one after another, from the eldest to the youngest, to kneel down on his bedside; and taking them in his arms, he solemnly engaged them to be servants to the God of Abraham, Isaac and Jacob, and his own God; and to keep his ways, as ever they would look him [their father] in the face at the great day of the Lord. And thereupon he blessed them; and committing his family to Providence, he commended his own spirit into the hands of his covenanted God." *Calamy*.

ART. IV.—*On the origin of the Roman Numerals now in common use.*

Many endeavours have been used to discover the origin of the use of letters to denote the value of Numbers. The Latin *Centum*, for one hundred, is supposed to introduce the C: and the word *Mille* one thousand, in like manner. But this explanation goes but a little way, and the original use may be accounted for in a more simple manner: Thus

I One—a single stroke in counting, now become letter I.

II, III In like manner become Is.

IIII Four, now written in letters IV: five *less* one: for

The increased number of strokes becoming troublesome it was agreed to denote Five by two joined at bottom V, now the letter V.

VI Six, or five *more* one: And so of VII seven, and VIII eight. Nine was VIIII, now written IX, or ten *less* one: for in ten, as in five, to avoid prolixity two Vs were originally joined, but without touching, (as may be seen in old books) thus X now become letter X.

The principle thus explained, it is only needful to put down

XI Eleven, XII, Twelve, XIII, Thirteen,

XIIII Fourteen, now XIV,

XV Fifteen, XVI Sixteen,

XVII Seventeen, XVIII Eighteen,

XVIII Nineteen, now XIX, or ten and nine.

XX Twenty, XXX Thirty,

XXXX Forty, now abbreviated:

For, to avoid prolixity as before, it became needful to invent another sign for Fifty: thus

L Fifty, now the letter L: and of course XL fifty *less* ten; and LX fifty, *more* ten, now XL, and LX: and by the addition of Xs they made LXX seventy, and LXXX Eighty.

At Ninety, first four double fives, now X's after the L: but by the former improvement one hundred *less* ten: for

In making the single sign for *one hundred* they put another lateral score to the fifty, thus \square : easily afterwards converted to the letter C. And so of $\square\square$ Two hundred, $\square\square\square$ Three hundred, $\square\square\square\square$ Four hundred. But here again, four repetitions of one mark occurring, it was agreed to represent Five hundred by adding a second upright, with its two laterals. Thus \square become Five hundred; now the Capital D.

$\square\square$ Six hundred. DC.

$\square\square\square$ Seven hundred. DCC.

$\square\square\square\square$ Eight hundred. DCCC.

Prolixity was now easily checked by joining two Five hundreds for One thousand, thus $\square\square$ which gave rise to the numeral letter M. In many old dates it is found in its original state—in some, thus $\square\square$ in others, thus $\textcircled{\square}$.

The modern improvement, of avoiding the use of four similar characters by placing one on the left of the higher number to lessen it, has tended much to perplex the learner, and is a degradation of a system of numeral characters in other respects remarkable for its simplicity.

To the foregoing it may not be uninteresting to add something, in explanation of some of the *words* denoted by the characters in question.

Horne Tooke says (*Epea Pter.* part 2, p. 204.) ‘It is in the highest degree probable that all numeration was originally performed by [upon] the fingers, the actual resort of the ignorant: for the number of the fingers is still the utmost extent of numeration [strictly so called].’

Ten is accordingly the number denoted by the hand *shut* (the word signifies shut in the Anglo-saxon) when you have counted to the last finger, shutting them down as you go on. The meaning is analagous in the Latin and Greek. *Twenty* is therefore twain-tens; *thirty* three tens, and so forth.

Thus far on the authority of *Tooke*: but what shall we make of *Hundred* and *Thousand*, in which the word *ten* is not even understood?

Let us suppose an article of commerce, one of the first that came into the island, to be numbering from the merchant to the buyer. Large *nails* will make the best example, of the weight of twenty to a pound avoirdupois. When the receiver had got into his joined and open hands *ten* tens of these, he was under the necessity of ridding his hands of them into the basket, and scoring for the hond-rid or hundred. And by the time the basket had ten such parcels in it, the weight would become sufficient to admit of the merchant’s or his man’s help, to dispose of the contents into the store or cart—then it was, *Thou’s-hand*! The hand of the seller was put to the lot jointly with the buyer’s to empty it out, and the larger or longer score on the door or wall denoted the *Thousand*—beyond which perhaps the ordinary purchase did not proceed.

The Reader may smile at all this, and call it fancy. Let him try if he can (not merely find, but) conceive a more consistent solution of the origin of these terms, for himself. He is not to suppose that I imagine a third person standing by during the transaction, and counting on his fingers. The *child* would be taught to count in this way, and by the time he grew up would have his fingers in his head, and be able to use them there. Let me just add, in reference to the former part of this article, that the **V**, for five, would come naturally as the copy of the first and second fingers (or the half hand) held up by themselves and diverging. *Ed.*

ART. V.—*Remarks on Scripture passages.* Continued.

Matt. xvi, 5, 6. "And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees." The disciples on this occasion having omitted to take bread with them, it was necessary they should prepare some where they then were: and in the consultation which they have together about this, our Lord (who had not forgotten what had passed on the other side the water) breaks in upon them, after his wonted manner, with a spiritual application of the subject: the *moral* of which (as we find it in v. 12) is this, '*Be neither superstitious, as are those Pharisees whom we have just left; nor unbelieving, as are the Sadducees.*' The instruction was likely to sink the deeper, for being given under a present difficulty—and the reference to the miracles was merely a correction of their mistake as to his meaning.

Matt. xvi, 13 and 20. "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?—Then charged he his disciples, that they should tell no man that he was Jesus the Christ." It is probable, from a comparison of these two passages, that our Lord was personally unknown in those parts. And for some reason (not here obvious) he chose to remain *in incognito* for the present. The meaning of ver. 13 then is, What do these people say of me? And this question with the injunction which follows, taken together, have reference only to that occasion.

Matt. xvii, 9—13. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." The meaning of the question here put by the disciples seems to be

this, How shall we explain what the Scribes say, that Elias must come first (or before the kingdom of God is set up) and restore all things (according to Mal. iv, 6) *if we may not now so much as speak of Elias*; nor yet hereafter, until the Son of man be risen? This gave occasion to our Lord to fix the character of Elias on John, his forerunner.

Matt. xviii, 18—20. “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” We have here the power of the Church without its bishop, or humanly ordained ruler: and we find the same assurance to the *Church* here, as to the *bishop* in Chapter xvi—where the people, with whom and in whose behalf he was to act, are *not* mentioned. And with regard to the doing for these *whatsoever they should ask in concert*, let it be remembered that this promise is coupled with an assurance of the *presence of Christ* with them, when gathered *in his name*—in which state it is not likely that any thing tending either to their own or their neighbour’s prejudice, should enter into their minds, as a petition.

Matt. xix, 16, 17. “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.” The *nature of the question*, rather than the terms of the address, appears to me to have drawn from Jesus that remarkable reply, which I understand thus: If thou wouldst do that which is good, do what God (who only is good and wise) commands. However, the rejection by Christ himself of a title eminently his own, when given as a token of respect merely, and without a sufficient feeling, at the moment, of the thing spoken (as we may suppose was here the case) is worthy the consideration of those who are, at all hours, and in all moods and circumstances the Reverend, the Right Reverend, the Very Reverend, and the like!

Verse 28. “And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” The word *Regeneration* is here to be understood, I believe, of *the renewed state of things on earth under the Redeemer*, when he shall personally ‘sit on the throne of his glory’—and not of that change of heart which the term implies elsewhere, as in Tit. iii, 5. In the latter sense, this term has been misused by some religious persons: as implying a process in grace too strictly analogous to its outward type in nature.

Matt. xxii, 13. “There will be weeping and gnashing of teeth!”

This passage, both here and in other places where it occurs in Matthew, and especially also in Luke xiii, 28, should be printed with

a Note of exclamation (as it is now called) and read accordingly, with the emphasis on 'there.' It is, very plainly, a reflection of the author after the narrative, and connects most properly with the sentence that follows, "For many are called but few chosen!" The idea of casting into outer darkness, which we find so often repeated, seems to be taken from a cheerful company sitting round an evening fire after the labours of the day; one of whom misbehaving himself, and being sulky and incorrigible under the master's reproof, his fellow-servants are commanded to set him out of doors, in solitude, cold and darkness, with hands and feet bound, until he submits.

Verse 23-30. "The same day came to him the Sadducees, which say that there is no resurrection, and asked him saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." It is plain from this passage, that the doctrine of the Resurrection, and of a future state (in which the felicity of the just should be perfected and established for ever) was held by the Jews in such a sense as supposed a renewal, not only of their former personal knowledge of each other, but even of connexions formed in this life and dissolved by death. It would have been easy for Christ to have replied (had the true doctrine required this) that in the heavenly estate all form was lost, and all substance confounded: so that no person could recognize another. The Sadducees would perhaps have listened to a prophet, working miracles, who should have proposed such a scheme: but our Lord at once defeats their design of setting aside the received doctrine; and disappoints their expectations (if any such were entertained) of new light on the subject, by a declaration which puts a firm negative on the question of the renewal, hereafter, of carnal connexions formed here; yet gives us to see no further into the mystery of that blessed society in heaven.

Verse 32. "God is not the God of the dead but of the living." And further, Luke xx, 38. "For all live unto him." I understand this as relating simply to the *spiritual life*; and not necessarily to the future state in a glorified body. *The child of God can no more die*: he lives to God, until he receive the purchased possession, a heavenly estate in a heavenly body, to the praise and glory of his Redeemer! John v, 24. Rom. vi, 9-11. Ephes. i, 14.

Ch. xxiii, V. 24. "Ye blind guides! which strain at a gnat, and swallow a camel." Purver (after Tyndal) renders this 'Blind guides, that strain out a gnat and swallow down a camel!' And he says that not only the vulgar mistake it (as well they may, reading the Common version) but the *Assembly* in their annotations expound it, 'Which are

like a man that strains at a small thing, as if he feared it would choke him.' And with reason, were it so—for small things occasion the accident: but the comparison put is clearly this, that, while they could kill and eat the camel, they would strain a gnat out of its milk.

Exod. xxiii, 19. "Thou shalt not see the a kid in his mother's milk." This prohibition of a thing not very likely to occur (if indeed possible) which we read twice besides (in Chapter xxxiv, 26, and Deut. xiv, 21, and with as little *connexion* as here) might seem to be a proverbial expression, introduced into the text for reasons not now obvious—but tending to a condemnation of what was unnatural and unreasonable. Supposing the sense (as some have done) to be, in the time that the dam might suckle it, or *during its mother's milk*, still the threefold repetition remains to be accounted for. Dr. Clarke has a note on the passage from Cudworth, implying that it was a prohibition of some *Magical* practices: which note and its authority the Reader may consult for himself. *Ed.*

ART. VI.—*Letter from Will. Densbury to Geo. Fox: 1655.* A literal copy from the original in the possession of the Editor.

Dear brother—with y^e rest of the brethren who labour ffor y^e freedom of y^e seed of God w^h he is gathering with his outstretched arme

Since my ffreedome in y^e Lord hath been in ordering w^t was layd upon me concerning y^e ffamily w^{ch} I went to take care on I have been ordered [or providentially directed] thorrow many of y^e great townes in Yorkshere where there hath been large meettings in Leads Yorke Whytby Scarbrough Hull Beverley Bradfford and Hallyfax and many is coming in, in much tendernesse in Yorke there hath been liberty to meet in y^e great house where y^e Kinge used to lodge Since I came fforth of Yorkshere I have been at Lincoln Nottingham Newarke Ouckham and Laster where there hath been pretty large meettings at Laister we meett at y^e Castell A large meeting of sober people some brutish but did not much disturbe y^e meeting tho they cast many stones: y^t night a large meeting at y^e Inne: signe of y^e whyt hart y^e people were very sober many tender Cartaine [certain] meettings hath been in y^e County one at Henry Smiths house who was one of the lost you lament y^e ffamily with y^e people y^t meet their prety sober and very loving Soe if y^e Lord will I returne to a generall meeting at Northampton y^e next 3d day at Laister the nexte first day if the Lord will; fforther as the Lord orders hear away is A tender peopl comin in Amongst friends hear away I mett wth on Humfrey Overedge it wear [that was] wth me for to go from amongst friends and go to his callin and labor wth his hande; and ther to wait on y^e Lord not to move from it but as hee is led in y^e life as y^e lord calls hee is Retturned to his callin Esabell Hacker was sencabl

[sensible] of some loss in goin with him whear there was much jangillin [jangling]; she is at this time prichous [precious] in the life of truth in we^{ch} youar Brother

W. D.

ffor Gorg ffox
ths is or E B
or any other faithfull
Brother

[Indorsed] W D to G ff 1655.

It appears from Sewel that Will. Dewsbury was imprisoned (with other friends) at Northampton for a considerable part of this year, upon the complaint of a priest whose ministry he had opposed. *Ed.*

ART. VII.—*Of an Ecclesiastical censorship of the Press.*

The preservation of *unity* in a Church, in respect of doctrine, discipline, preaching, practice, writing, must be admitted to be a most important object. How shall it best be maintained? If it be indeed (in Christian experience) the precious ointment with which the high-priest was consecrated to his office, and refreshing as the dew of Hermon to the congregation, it is a good and a blessed thing.—And as I doubt not many have found it so (but not by talk and rules alone) it is worth our pains to make the enquiry proposed. And should we come short of the full result, it may set some one upon perfecting it hereafter.

They who suppose the church to which they are attached to be in all respects a perfect model—to be placed on the foundation of the prophets and apostles, with the great Teacher of our faith at the top of the corner, will find a ready answer to the question. ‘By suffering nothing (*they will say*) to appear among our members which is contrary to *received opinion and practice*—or should it appear, by suppressing it.’ And when asked by what means, the reply will be, ‘By the hands of the ruling elders—the constituted Ecclesiastical authorities—*be they what they may.*’

These two answers let us into the views of the ruling party in every Establishment of the kind in Christendom—of the majorities in those assemblies or corporations, of which Friends justly complain, as practising grievous impositions on the liberty of believers in Christ.

They on the other hand who, feeling satisfied respecting the fundamental articles of their faith, desire no further confirmation of them and, so, no further discussion of them—and who yet are willing to admit that, since improvement has been gradually stealing upon us for ages (amidst the feuds and janglings which, through human infirmity attend it) there is a possibility that it may not yet have arrived at that point where nothing further can be done—*these will say*, ‘*Let the press be free as the faculty of speech itself* (for we do not use to seek to *gag* each other) and let printing, and being read, pass but for a more effectual mode of conversing together.’ Yet let every

one be warned, before he publishes to consider well what it is he has written, and take advice upon the matter, of such as he can confide in. And should their opinion differ from his own, as to the merit, or value, or soundness of his work, to ask himself the question, *Is it needful to give this to the world?* Should, however, their decision be in the affirmative as to publication, let him then modestly advance his views to notice. If they succeed in convincing a majority of readers, improvement (it may be presumed) is going on through his means. Should they fail of this, he has probably overrated their importance—and neglect will teach him a wholesome lesson. But they may excite notice, and by a majority of readers be condemned: he may thus come to find that it was he himself who was in the wrong. To write and publish merely to obtain fame or notoriety, or wilfully and perversely to advocate the wrong, are things which should not be so much as heard of—far less complained of and punished—in a society of *Christians!*

All these good results suppose a measure of sound wisdom and discretion, in the body of readers; by virtue of which a majority, in number, shall really convey a greater agreement in the truth, in judgment. They suppose also calmness in discussion, and mutual forbearance and charity. With *these* in the controversy, there can be no great harm done by moving questions of change and reform in a religious society. But let us suppose these wanting in the church; are they then likely to be found in the *synod* composed of its members? Or can the dry, authoritative prohibitions of such a body supply their place? I believe not—but rather, that the abuse or defect, or error about to have been censured is likely to be perpetuated, with an accession of stability, in the minds of men—the terrors of Church censure and excommunication, virtual or formal (a thing to be dreaded even in the smallest and least considerable societies) having stopped both the tongues and pens of those who valued their own ease and comfort, and were not moved by any conscientious necessity to the office.

Lastly, should it be asked how we may best promote these most desirable dispositions, in a religious society subject to occasional controversies, the obvious answer is, 'By dwelling and conversing in them, as much as may be, ourselves.'

We see, now, how little a Censorship of the press can do for Religious truth. It is of the nature of that restraint which is imposed by the power of the Magistrate, on such as *seek* to disturb the peace of Civil society by their publications. It supposes a capacity in the court of Critics, chosen or confided in, to enforce by penal sanctions the decisions they may pronounce. And it has unhappily fallen out *among us*, that the power of procuring or effecting his disownment, has proved in different instances to the poor scribe, *who contemplated an abridgment of his Civil immunities as a part of the result*, a sufficient prohibition of the attempt to enlighten his fellow-members, on any important subject. To impute to every man, who innovates thus, *the desire*

or the intention to disturb the peace of society, is too nearly the conduct of a public prosecutor, who *lives* by the fees accruing on prosecutions, and watches with the eye of a hawk for his prey.

(To be continued.)

Epigram.

Men's minds, awake, like sieves, may hold
 The precious particles of gold,
 And let the refuse through;
 But when one *dreams*, a work's begun
 That makes the dross and ore all one,—
 Where *doing's* to undo. W.

ART. VIII.—*Memorial of Friends in New Jersey to the Legislative Council and Assembly.*

Friends in New Jersey presented in the last year a Memorial to the Legislative Council and General Assembly of the State, in consequence of an attempt of the Governor to involve them in the indirect payment of a Militia rate.

In his message to the Legislature, the Governor recommended that an effort be made to 'relieve those who are conscientiously opposed to bearing arms; by requiring from them the payment of a tax equal to the fine which shall be imposed on others as a substitute for duty, and devoting the proceeds of that tax to the School funds, or some other object not opposed to their religious feelings.'

Acknowledging the friendly feeling which had dictated the proposal, and hailing this evidence of the increase of Christian toleration in the world, the Friends still express themselves decidedly against the expedient, as not calculated to afford the intended relief. They say, 'We trust we shall ever be found willing to bear our full share of the public burden [and contribute] towards promoting education and other benevolent purposes, *although we cannot do it in the manner suggested by the message.* Without desiring to make any display of our own acts, it may be proper to mention that, besides supporting and schooling all our own poor, a large amount of our funds in the State of New Jersey has been annually expended *in gratuitously educating the children of others, not members of nor having any special claim upon our society*: Neither have we been backward to acknowledge the authority of Civil Government, or to yield a ready submission to laws which do not infringe upon the rights of conscience. We cheerfully pay the taxes required for its support; as its essential object is the maintenance of peace and social order, *without which the true interests of mankind cannot be promoted.*—It matters not to what object of public good these fines may be applied: *they are not exacted as a tax for benevolent purposes, but as an equivalent for military duty.* That which our Lord has forbidden, no human enactments can make lawful: when these

require us to violate the Divine law, we submit to suffer all that man may be permitted to inflict, rather than wound our consciences.'—The Memorial was signed in and on behalf of a Meeting in Philadelphia representing the Society in New Jersey, the 8th of the 2nd Month, 1833.

Were it chargeable upon Friends, that they give education to the children of those not members on a plan of proselyting them to Quakerism, it might be alleged that this public boon, not being a disinterested one, is not to be pleaded as a set off with the country against any exemption from military service. But the fact is, that no other *society* does the work of education on principles nearly as liberal: and where the subjects of such education take up the principle, for instance, of peace and forbearance, and forgiveness of enemies, renouncing even self-defence by war, it must be attributed, I believe, not to the persuasions of quaker teachers, but to the spirit of Christ's doctrine in the New Testament which they learn. It is very dangerous for those who advocate and practise war to let their youth become familiar with this book!—And after trying every imaginable expedient to bring this people over to his practice, we believe Cæsar must be content to do his own office in the world, *while arms continue in use* (receiving his tribute) and leave the devoted followers of a meek and crucified Redeemer to *theirs*, in bearing testimony by example and precept to Christ's doctrine. *Ed.*

ART. IX.—*On a Snowy morning in Spring.*

Inscribed to the Friends of Ackworth School.

Now, surly Winter! what's to do?
 I thowt we'd seen the last o' thee,
 When buds are brast on every boo,
 And blossoms perk on monny a tree.
 Go get thee gone! Dost see how spring
 Waits but till thou art clean away,
 Blue skies and berry pies to bring,
 And make our crofts and gardens gay?

Whough! What a childish din is here:
 I did but empt' a peck o' snow,
 To make up t'measure for the year:
 Then, to yon other pole I go.—
 But sin' ye dare dispute my reign,
 And scold, and call me 'surly' too,
 Happ you well up—I'll peep again—
 Skies may be black and berries few! L.

Ackworth, Fourth Month, 26th, 1823.

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ART. I.—*A Chronological Summary of events and circumstances connected with the origin and progress of the doctrines and practices of the Quakers.*

(Continued from p. 229.)

A. D. TRIAL OF PENN AND MEAD AT THE OLD BAILEY. Further
1670 general and grievous persecution of the Quakers, under the
[second] Act against seditious conventicles, passed in this year.

Before I proceed to the celebrated cause above mentioned, the firmness of the accused and their jury on which has been justly deemed a service done to Civil and Religious liberty in Britain, I must notice some other matters connected with the subject; and the reader must be referred for an account of both these Acts, and of violent proceedings under them, to our historians and to some former parts of this work: See Vol. I, p. 102, 176—189, and Vol. II, p. 165—169. Also Sewel, Vol. II, p. 125 (1664), and p. 246 (1670), and Besse, Anno 1670 *passim*.

The next First-day after the Act came in force, George Fox, with his usual readiness to meet danger, went to the Meeting at Gracechurch Street, where he 'expected the storm was most likely to begin.' He found the Friends kept out by a guard of soldiers, and the street full of people; among whom, in Whitehart Court, a friend was already speaking. When the friend had done, he stood up, and protested against persecution. After a while came an informer, with the constable and soldiers, and as they plucked George down he said 'Blessed are the peace-makers,' leaving *them* to infer the contrary sentence against themselves. The commander put him among the soldiers,

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bidding them secure him and saying, 'You are the man I looked for.' They took however with him John Burnyate and another, the people laughing at their precautions, and telling the constable the Quakers would not run away. As they were guarding them away the informer discovered what he was, by remarking that 'it would never be a good world till all people came to the good old religion that was two hundred years ago.' George took advantage of this, and charged him before the people with being a *papist*, reminding him of it often as they went along the streets, and referring the people at the Mayor's house to *this man*, for *his* business and *his* name; both which he refused to tell. The consequence was that the informer got a reprimand from the peace-officer, for having intruded himself with the Military into what belonged to the Civil Magistrate, alone, to execute; and, going into the street to depart, was received by the people in so rough a manner, that the Friends were obliged to become his protectors, and desired the constable and soldiers to go and rescue him out of the hands of the mob: after which being 'persuaded to change his perriwig' he got away unknown.

The Friends had for company in this trouble some Presbyterian and Baptist teachers with whom the Mayor 'was somewhat sharp and convicted them.' But he endeavoured by fair words to prevail on 'Mr. Fox,' to dissuade his people from meeting in such great numbers—wishing them rather to avail themselves of Christ's 'promise' to the 'two or three,' and the king's 'indulgence' to *four*. George reminded him of the numerous meetings held by our Saviour, with his twelve apostles and seventy disciples, and wished him to consider, if there was to be a blessing where but two or three gathered in Christ's name, how much more when two or three hundred! He urged other matter however, to the points of law and fact, in his defence; as that the Act was made against seditious proceedings and plotters of insurrection—*which men might more freely do in fours, than in a company of four hundred*. The Mayor, having no information against them to go upon, set the three friends at liberty; who went directly back to Grace-church Street. Here, they learned by sending out, that at their other Meetings Friends had been either forcibly kept out, or imprisoned.

The prisoners on this occasion were after a few days released, and George adds in conclusion that it was 'a glorious time.'—'For as fast as some, that were speaking, were taken down, others were moved of the Lord to stand up and speak, to the admiration of the people.' So that 'the Lord's power came over all, and his everlasting truth got renown.' And he went, 'as soon as the heat of persecution in the city began to abate' to see how it fared with his friends in the country. At Reading, most of them were in prison; George went in and preached to the prisoners and others, and after he had eaten with them, coming to the door to depart found the *gaoler* in the way, whom before he had not seen. 'I put my hand in my pocket (says George) which he had such an eye to that he asked me no questions. So I gave him something, and bade him be kind and civil to my friends in prison,

whom I came to visit; and he let me pass out without interruption. But soon after, Isaac Penington coming to visit them, he stopped him, and caused him to be made prisoner [a richer man, and probably in the jailor's estimation worth a larger ransom!] (a)

In the course of this journey, George Fox was seized with a kind of nervous fever, which deprived him for a time of sight and hearing; and in which he had also to suffer indescribably in spirit, under a sense of the cruel persecuting disposition then prevalent among professors of the true religion and worship. 'These stirred up persecution and set the wicked informers on work: so that a Friend could hardly speak a few words in a private family, before they sat down to eat, but some were ready to inform against them.'

And it was during this [pretty long] illness, that upon consideration of inconveniences attending the society, from persons under the profession of the truth marrying at a distance from home (where their circumstances were not sufficiently known) he sent forth a recommendation on the subject, in substance as follows:

"All Friends that marry, whether men or women, if they come out of another nation, island, plantation or county, let them bring a Certificate from the Men's Meeting of that county, nation, &c. to the Men's Meeting where they propose their intention of marriage. For the Men's Meeting being made up of the faithful, this will stop all bad and raw spirits from roving up and down [on such enterprises]. When any come with a Certificate or letter of recommendation from one Men's Meeting to another, one is refreshed by another, and can set their hands and seals [their full approbation] to the thing. This will prevent a great deal of trouble.—And let them know the duty of marriage, and what it is; that there may be unity and concord in the spirit and power, light and wisdom of God, throughout all the Men's Meetings:—Let copies of this be sent to every county, nation and island where Friends are."—Dated the 14th of 1st Mo. 1670-1. (b)

The practice of requiring a Certificate, from the Man's Monthly Meeting to that in which the woman might reside, was adopted accordingly, and hath continued among us to this day.

The persecution under the second Act against Conventicles proceeded chiefly by fines of £20 on the preacher at a meeting, and the same on the person at whose house it was held (with fines of more moderate amount on the hearers) one third of which went to the king, one third to the poor of the parish, and *one third to the informer and his assistants.*

The informers were generally themselves poor, and some of the justices the same; so that the king and the poor often got but little of the plunder. And an honest justice would now and then be found, willing to take advantage of flaws in the evidence, and clear the parties accused. "At London there once appeared before the Lord Mayor sitting at a Court of Aldermen, an impudent informer having such a

(a) Journal, p. 416-420. (b) Id. 424.

quantity of informations for fines as would have wronged the parties to the value of £1500; but the Mayor, abominating such a practice, adjourned the court and went away. But this hardy informer was not content to let the matter fall thus, but appeared before the Court from time to time, to make a booty of honest people's goods; but they still put him off, until at last he was himself arrested for debt and carried to prison, where he ended his days." (c)

But with all the disposition which it was manifest the people at large had at this time to favour the sufferers, very many were reduced by these iniquitous distraints, and by equally dishonest sales of their goods, to extreme poverty. One man's accounts of his 'services' in prosecuting the Act in the counties of York and Durham, from May 1670 to June 1671, preserved in *Besse*, exhibit an amount in *fines* alone of £1999; and the total of distresses upon Friends in Yorkshire, in the year 1670 (in which the Act passed) for meeting contrary to the Act, is £2266 14s. 4d. (d) The beds were, not seldom, taken from under the parties, even the sick, and the last utensil from the house. In Leicestershire, 'John Wilford was fined £20 for preaching. When the officers came to seize what he had, for he was very poor, they heard his children crying, Father, will they take the loaf? This moved them to compassion, insomuch that they trembled and wept, and departed for that time: but shortly after returned and took away his cow, the only one he had—In short, all the goods he had being insufficient to satisfy the fine, the officers made return of the Warrant, declaring upon oath that they had not left him worth any thing.' (e) No one need wonder that, with spectacles like these continually exhibited in their sight, the people should at last have been awakened, in some sort and measure, to a feeling of the danger their *Civil* liberties were incurring from the arbitrary rule of the Court and Clergy, and disposed to act in their capacity of Jurors accordingly.

The trial of Penn and Mead, as published soon after its occurrence, is inserted in Penn's Select works, under the title of 'The people's ancient and just liberties asserted, in the trial of William Penn and William Mead, at the sessions held at the Old Bailey in London, the first, third, fourth and fifth of September, 1670, against the most arbitrary procedure of that Court.'

The *Bench* consisted of the following Justices, Samuel Starling, Mayor, John Howell, Recorder, Thomas Bludworth, William Peak, Richard Ford, John Robinson, Joseph Shelden, Aldermen: Richard Brown, John Smith, James Edwards, Sheriffs.

And the following were THE JURY, being Citizens of London, viz. Thomas Veer, Edward Bushel, John Hammond, Charles Milson, Gregory Walklet, John Brightman, William Plumstead, Henry Henley, James Damask, Henry Michel, William Lever, John Bailly.

The Indictment charged William Penn, Gent. and William Mead, late of London, Linen Draper, with meeting with divers other persons to the number of three hundred, on the 15th day of August in the

(c) Sewel, ii, 254. (d) Besse, ii, 120—129. (e) Besse, i, 336.

22nd year of the King, in Gracechurch-street—the said William Penn, by agreement with and abetment of the said William Mead, then and there in the open street taking upon himself *to preach and speak* to the said William Mead and others—with the usual aggravations: the *fact* being, that Friends were excluded by a military force from their Meeting house, and held their usual Meeting for worship in the street. The parties respectively pleaded ‘Not guilty in manner and form,’ and made their own defence throughout.

James Cook proved his being ‘sent for from the Exchange to go and disperse a Meeting in Gracious-street’—he saw ‘Mr. Penn speaking to the people,’ but could not hear what he said for the noise, nor get at him for the crowd. *Captain Mead* [William Mead it seems had been in that command] came to him, and promised to bring Penn to him when he should have done speaking.

Richard Read proved the crowd, and swore that Penn *preached*, at the same time admitting, in reply to a question from Mead, that *he could not tell what he said*. He likewise swore, contrary to his former evidence at their commitment, that he saw *Mead* there. He gave the time the 14th day of August—it is very observable that the *Indictment lays it on the 15th*. The former appears to have been the First-day, and therefore the true date.

A third witness, whose name is left blank, proved nothing, save his seeing of the crowd, and Mr. Penn moving his hands, and (as he supposed) speaking: he did not see Mead there.

The Recorder. Mr. Mead, were you there?

Mead instantly defeated the Recorder in this Inquisitorial attempt on his privilege in law. And *Penn*, after confessing in the fullest manner to the *duty* of meeting ‘to preach, pray, or worship the Eternal, Holy, Just God’ desired to know of the Court *by what law they were now prosecuted*.

Rec. The Common Law. *Penn.* Where is that Common Law. *Rec.* You must not think that I am able to run up so many years, and over so many adjudged cases (which we call Common Law) to answer your curiosity. *Penn.* This answer, to be sure, is very short of my question: *for if it be common it should not be so hard to produce*.

After further altercation the Recorder said, ‘If I should suffer you to ask questions till tomorrow morning, you would be never the wiser.’ To which Penn rejoined, ‘That is according as the answers are.’ And much time having been spent in this way, Penn was at length haled into the *Bail-dock*.

Mead. ‘You, men of the Jury, here I do now stand to answer to an Indictment against me which is a bundle of stuff, full of lies and falsehood: for therein I am accused that I met *vi et armis, illicite et tumultuosé*. Time was, when I had freedom to use a carnal weapon, and then I thought I feared no man. But now I fear the Living God, and dare not make use thereof, nor hurt any man: nor do I know I demeaned myself as a tumultuous person. I say, I am a peaceable man: therefore it is a very proper question, what William Penn demanded in this case, ‘an Oyer of the Law on which our Indictment

is grounded.' He then proceeded to define from Coke the nature of a 'riot, rout or unlawful assembly,' with which they stood charged, was treated thereupon with scorn and threatened by the Court, and sent into the *Bail-dock* to his friend.

The Recorder proceeded to charge the Jury, as follows: 'You have heard what the Indictment is: it is *for preaching to the people*, and drawing a tumultuous company after them; and Mr. Penn was speaking. *If they should not be disturbed, you see they will go on.* There are three or four witnesses that have proved this, *that he did preach there*, that Mr. Mead did allow of it. After this you have heard, by substantial witnesses, what is said against them, now we are upon the matter of fact; *which you are to keep to and observe*, as what hath been fully sworn to, at your peril.' This being done in the absence of the prisoners, William Penn, 'with a very raised voice' remonstrated from the *Bail-dock* against the proceedings.

Rec. Why ye *are* present: you do hear, do you not?

Penn. No thanks to the Court, that commanded me into the *Bail-dock*. And you of the Jury, take notice *that I have not been heard*, neither can you legally depart the Court before I have been fully heard, having at least ten or twelve material points to offer, in order to invalidate their indictment.

This plea for justice from both of them (for Mead spoke after him to the same effect) though backed with Coke and Magna Charta, signified nothing to the Recorder; they were had away 'to the Hole,' and the Jury sent up to agree. Eight of them came down, in an hour and a half's time, agreed, but four remained above, who were sent for by an officer, and most shamefully threatened by the Bench. They retired again and after some considerable time returned, and brought in William Penn 'GUILTY OF SPEAKING IN GRACIOUS-STREET'—a deed which hath been acted there, in the same cause and by like persons, (but happily not in the open street) ever since!

Court. Is that all. *Foreman*. That is all I have in commission.

Rec. You had as good say nothing. *Mayor*. [Inquisitor] Was it not an unlawful assembly? You mean he was speaking *to a tumult of people, there*. *Foreman*. My Lord, this was all I had in commission. And some of the jury appearing 'to truckle to the questions of the Court' Bushel, Hammond, and some others opposed themselves, and said *they* allowed of no such word as an unlawful assembly.

Further vilifying language from the Recorder, Mayor, Robinson and Bludworth; after which the Jury, again sent back, were furnished at their own request with pen ink and paper, and in about half an hour brought in the following, signed by them all, 'We the Jurors, hereafter named, do find William Penn to be guilty of speaking or preaching to an assembly met together in Gracious-street, the 14th of August last, 1670; and that William Mead is not guilty of the said indictment.' Which of course was as ill received as before; and after more of threatening and personal abuse, Penn remonstrating the while and requiring that the verdict should be recorded, the Court

adjourned to seven the next morning, 'being the 4th Instant, vulgarly called Sunday,' and swore several persons to keep the Jury all night, without any accommodation whatsoever.

The spirit of Englishmen was now roused (as it ought to have been before) in the Jury at large. They came into court next day with this verdict, 'William Penn is guilty of speaking in Gracious-street.' *Mayor*. To an unlawful assembly? *Bushel*. No, my Lord, we give no other verdict than what we gave last night: We have no other verdict to give. *Mayor*. You are a factious fellow; I'll take a course with you. *Bludworth*. I knew Mr. Bushel would not yield. *B*. Sir Thomas, I have done according to my conscience. *Mayor*. That conscience of yours would cut my throat. *B*. No, my Lord, it never shall. *Mayor*. But I will cut yours as soon as I can!

With more of this sort than could be taken by the writer of the notes, between the Jury and the Court—and some further demand of a clearance by the prisoners, the Jury were sent up again 'having received a fresh charge from the bench,' but still pronounced William Penn *Guilty of speaking in Gracious-street*. The Mayor now threatened to cut Bushel's nose: and Penn remonstrating, the Mayor ordered the jailer to 'bring fetters and stake him to the ground.' *Penn*. Do your pleasure—I matter not your fetters. *Rec*. Till now, I never understood the reason of—the policy and prudence of—the Spaniards in suffering the Inquisition among them. And certainly it will never be well with us, *till something like the Spanish Inquisition be in England*.

I shall not detain my reader (the trial being in print, and always to be had through a bookseller) with the further miserable shifts of this passionate bench, to procure a verdict against law and justice—the Recorder running from his seat, and recalled by the mayor—then threatening a new Enactment, and directing another verdict to be drawn for the jury to sign; which the Clerk (whose name was Lee) to his great credit, declined—lastly threatening to starve the Jurors out, and cart them about the city. The Jury were again forced up by the Sheriff, (refusing otherwise to go) and kept another night, as before.

Returning into Court on the morning of the fifth, they first referred to their written verdict, which the Recorder would not suffer the Clerk to read—then, being pressed 'for a positive verdict,' pronounced the prisoners respectively NOT GUILTY.

The Bench, still unsatisfied, required the same verdict from each Juror *nominatim*, which they unanimously gave in.

The Court immediately fined the Jury forty marks a man, and directed their imprisonment till it should be paid. And they remanded the prisoners to Newgate, on the following grounds. At their first coming into Court, their hats had been removed by the jailer: the Mayor ordered them to be replaced on their heads, and the Recorder (first going through the cant of a formal reprimand for what had been thus forced upon them), fined them forty marks each *for contempt of Court*; though William Penn assured them they did respect its

authority, but considered that there lay no respect in the ceremony required of them. On the first of the month, at their second appearance, they had been set by and kept five hours waiting, to witness the trials of other prisoners for real crimes—a practice which I observe to have obtained in other like cases, mixing up as much as might be innocence with guilt that innocence itself might lose its courage; but God is All-sufficient to his people; and with faith and a good conscience the righteous is bold as a Lion, while the wicked flee when none pursueth!

(To be continued.)

ART. II.—*An Argument against Uncharitableness.* Howe.

I am willing that this work, in its periodical appearances, should never be long without something of the nature of a persuasive to moderation and charity, on the part of differing professors of the Christian faith, towards each other. If we set out, in considering this subject, from that great fundamental proposition of Christ himself, 'God is a spirit, and they that worship Him must worship Him in spirit and in truth,' we shall see great occasion, as we proceed, to be cautious in our estimation of the value of *forms*; and of our fellow-believers, as found observing or not observing them *for conscience sake*. Forms may differ, and yet the Spirit and the Truth be found under their several diversities. There are moreover few persons, it is probable, who have sufficiently adverted in their thoughts to the *power of habit* over us, even in those things which admit the most of being ruled in essential points by *principle*; and of the danger, while we too earnestly strive to correct the one, of unsettling the other. It would be a poor exchange indeed, if the sincere worshipper of God according to the forms of the Establishment (which by long use have become a second nature to him) should be drawn *by mere persuasion*, (though founded on scripture and reason) to sit down and take his lot in silence, or in the mere hearing of the word, or joining in an outward consent to the prayer of another (as it might happen) without a feeling in himself of that which he was to seek after, and wait for—and the quaker, on the other hand would gain as little by going to Church, with his inward persuasion and habit of silent waiting, and dependance on the leadings of the Spirit in worship, upon him. Each of these must necessarily, in those more essential points, have charity for his neighbour; and be content to exercise patience until (in another generation it may be) Christians shall have come to see eye to eye (with a perfect parallelism of vision) on these subjects: and thus know GOD himself to 'bring again *Zion*,' the city of his solemnities, in his own way.

And if, in things so justly important in our view as are *modes of worship*, we are required, by Christ's and his Apostles' doctrine, not to judge 'as we would not be judged,' but in kindness to forbear one another, how much more easily might we be content to do it, in respect

of vestments and salutations—of the forms of common life, those mere outside appearances and sounds and gestures, with regard to which Education (or in some, it may be, the want of it) implants in us so much of unessential difference!

The following argument, produced by the state of things consequent on the Act of Toleration, and relating to matters analogous to those above mentioned, may be found worth the pains of a perusal. *Ed.*

From *Catamy in Life of Baxter*, vol. 1, p. 489. “Anno 1690: A paper was about this time published entitled, *Humble requests both to Conformists and Dissenters, touching their temper and behaviour towards each other upon the lately passed Indulgence*; which is fit to be preserved to posterity. When I have added, that it was drawn up by as great a man as *Mr. Howe*, I can leave it to the world to judge which side discovered the better temper.”

Some parts of the several heads of this paper were as follows:

“1. That we do not over-magnify our differences, nor count them greater than they truly are.—How inconceivably greater is the difference between good men and *bad*; between being a lover of the blessed God, the Lord of heaven and earth, and an enemy—a real subject of Christ, and [a slave] of the Devil! Have we not reason to apprehend there are of both these, on each side?—It hath been an usual saying on both sides, that they were in comparison but little things we differ about; or *circumstantial* things. Let us not unsay it, or suffer an habit of mind to slide into us, that consists not with it. Though one must not go against a judgment of conscience, in the least thing, yet let us not confound the true differences of things; but what are really lesser things let them go for such.

“2. Let us hereupon carefully abstain from judging each other's states, God-ward, upon these differences; for hereby we shall both contradict our common rule and ourselves. Men make conscience of small and doubtful things, on the one hand and the other, about which they differ, [but] how little conscience is made of the plainest and most important rule, not to judge one another for such differences!—But why dost thou judge thy brother, or why dost thou set at nought thy brother? We shall all stand before the judgment-seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Is it a light matter to usurp the throne of Christ; the judgment seat of God? Yet how common hath it been to say, such an one conforms, he hath nothing of God in him [or on the other side] such an one conforms not, it is not conscience but humour. God forgive both! Have they blotted the xiv. Romans out of their Bibles? 'Tis plain by the whole series of the discourse, that it is the judging of men's states, and by such small matters of difference, that is the thing here forbidden—not to censure either him that does or forbears, not admitting an hard thought of him, or less favourable than that what such an one does, he does to the Lord; and what the other forbears, he forbears to the Lord: these

two things, I say, put in practice, had taken away all differences, that we are now considering [or the inconvenience of them] long ago; and we shall still need [the advice] as much as ever.

“ 3. Let us not value ourselves upon being on this or that side of the severing line. 'Tis Jewish, yea Pharisaical, to be conceited and boast ourselves upon externals in small matters—perhaps divers, that differ from me, are men of greater or more comprehensive minds, and have been more employed, about greater matters; and many (in things of more importance) have much more valuable and useful knowledge, than I—the course of their thoughts and studies having been by converse and other accidents led more off from these things; and perhaps by a good principle, been more deeply engaged about higher matters; For no man's mind is able equally to consider all things fit to be considered: and greater things are of themselves more apt to beget holy and good impressions upon our spirits, than the minuter and more circumstantial things (though relating to religion) can be.

“ 4. Let us not despise one another for our differing in these lesser matters. This is too common, and most natural to that temper that offends against the foregoing caution. Little spirited creatures, valuing themselves for small matters, must consequently have them in contempt that want what they count *their* own only excellency.—Where we are taught not to judge, we are forbidden to despise, or set at nought *one* another upon these little differences.

“ 5. Nor let us wonder that we differ. We are too apt to think it strange that such a man should conform; or such an one not conform. There is some fault in this, but which proceeds from more faulty causes; pride too often, and an opinion that we understand so well, that a wrong is done us, if our judgment be not made a standard and measure to another man's.—How secret and latent are the little springs that move this engine, our own mind, this way or that, and what bars may obstruct and shut up towards us another man's! Have we not frequent instances, in other common cases, how difficult it is to speak to another man's understanding? Speech is too penurious, not expressive enough. Frequently between men of sense, much more time is taken up in explaining each other's notions, than in proving or disproving them.*—To bring it down to the present case: As to those parts of worship which are of most frequent use in our assemblies, whether conforming or non-conforming, *Prayer and preaching*, and hearing of God's word—our differences about these cannot but in part arise from this principle [of taste] both on the one hand and on the other. One sort do most favour prayer by a foreknown form; another, that which hath more of surprise by a grateful variety of unexpected expressions. And it can neither be universally said, it is a better *judgment*, or more *grace* that determines men the one way or the other, but *somewhat in the temper of their minds distinct from both*, which I know not how better to express than by *mental taste*; the acts whereof (as the objects are suitable or unsuitable) are relishing or disrelishing,

* Controversies on all subjects are shortened by first carefully defining the terms to be employed in them. *Ed.*

liking or disliking : and which hath no more of mystery in it, than that there is such a thing belonging to our natures, as complacency or dis-
 placency in reference to the objects of the mind :—Blessed be God that
 things necessary to the salvation of souls, and that are of true necessity
 even to the peace and order of a Christian Church, are, in comparison,
 so very plain !

“ Moreover there is, besides bare understanding and judgment, and
 diverse from that heavenly gift, which, in the Scriptures is called
 GRACE, such a thing as *gust* and *relish*, belonging to the mind of man,
 (and I doubt not with all men, if they observe themselves) and which
 is as unaccountable, and as various, as the relishes and disgnsts of
 sense. This *they* only wonder at, that either understand not them-
 selves, or will consider nobody but themselves. And this, in the kind
 of it, is as common to men as human nature, but as much diversified
 in individuals as men’s other inclinations are, that are most fixed
 and least liable to change. Now in the mentioned case [of prayer
 and preaching and hearing of God’s word] men cannot be said to be
 universally determined either way [to form or no form] *by their having
 better judgment* ; for no sober man can be so little modest, as not to
 acknowledge, that there are some of each sentiment that are less
 judicious than some of a contrary sentiment. And to say, that to be
 more determined this way or that, is the certain sign or effect of a
 greater measure of grace and sanctity, were a great violation both of
 modesty and charity. I have not met with any that have appeared to
 live in more active communion with God, in higher admiration of Him
 [in his perfections] in a pleasanter sense of his love, more humble
 fruitful lives on earth, or in a more joyful expectation of eternal life,
 than some that have been wont, with great delight, publicly to worship
 God in the use of our Common Prayer : and others I have known, as
 highly excelling in the same respects, that could by no means relish
 it, but have always counted it insipid and nauseous. The like may
 be said of relishing, or disrelishing, sermons preached in a digested set
 set of words, or with a more flowing freedom of speech.

“ It were endless and odious to vie either better judgments or more
 pious inclinations, that should universally determine men one way or
 the other, in these matters : and we are no more to wonder at these
 peculiarities in the temper of men’s minds, than at men’s different
 tastes of meat and drink : much less fall out with them, that their
 minds and notions are not just formed as ours are. For we should
 remember they no more differ from us, than we do from them : and if
 we think we have the clearer light, it is like, they also think *they* have
 the clearer. And ’tis in vain to say who shall be judge : for every
 man will at length judge of his own notions for himself, and cannot
 help it : for no man’s judgment [or relish of things which influences
 his judgment, though he know it not] is at the command of his will :
 much less of another man’s.”

[6 and part of 7 have been already quoted in this work : Vol. i,
 p. 284.]

7 Continued. "Let us therefore carry it accordingly towards each other; and consider that our assemblies are all Christian and Protestant assemblies, differing in their administrations (for the most part) *not in the things prayed for, or deprecated, or taught*, but in certain modes of expression. And differing really, and in the substance of things, less by mere conformity or nonconformity to the public rule of the Law, than many of them that are under it do *from one another*; and than divers, *that are not under it*.

"For instance, go into one congregation, i. e. a conforming one, and you have the public prayers read in the desk; and afterwards a form of prayer, perhaps used by the preacher in his pulpit, of his own composure, before he begins his sermon. Go into another congregation, and prayer is performed without either sort of form—and perhaps the difference in this is not great. It may be, the conformist uses no preconceived form of his own, and the nonconformist may. Both instruct the people out of the same holy book of God's word.

"But, now, suppose one of the former sort read the public prayers gravely, with the appearance of great reverence, fervency and pious devotion; and one of the latter sort that uses them not, does however pray for the same things, with judgment and with like gravity and affection; and they both instruct their hearers, fitly and profitably. Nothing is more evident, than that the worship in these two assemblies doth much less considerably differ, to a pious and judicious mind, than if in the latter the prayers were also read, but carelessly, sleepily, or scenically, flauntingly and with manifest irreverence; and the sermon like the rest: Or than if, in the former, all the performance were inept, rude, or very offensively drowsy or sluggish.

"Now let us shew ourselves men and manly Christians, not swayed by trifles and little things; as *children*, by this or that dress or mode or form of our [doll] *religion*; which may perhaps please some the more for its real indecency: but know that if, while we continue picquering about forms, the *life* is lost, and we come to bear the character of that church, *Thou hast a name that thou livest, and art dead*, we may ere long (after all the wonders God hath wrought for us) expect to hear of our candlestick being removed; and that *our sun shall go down at noon-day!*"

ART. III.—*A Soliloquy: written in my garden at Plaistow, 1809.*

What a variety of sounds, what a number of voices do I hear! They come, swelling with the breeze, from the vast Metropolis before me, and the surrounding tracts covered with rural dwellings. The robin has this moment ceased from his evening song: he leaves to me near at hand the bleating of sheep, the baying of dogs, the cries of sportive children. Farther off, the clocks announce the hour, amidst which I distinguish yet another sound. It is the large hammer at the arsenal, where the shipwrights ply their task, urged by the returning

tide. More distant still the drum and fife, mingled with discharges of musquetry, and the hollow thunder of cannon. Yet farther, but confused and falling but at intervals on the ear, the rattling of carriages, the neighing of horses, the shouts of men and the shriller voice of female discord—all these, borne along with the ceaseless, boundless hum of the million!

Ah! What a subject for meditation is the condition of this great city, to a heart sick of the world's follies, and weary of bearing a part in its perpetual toil! All is full of labour—man cannot utter it—the eye is not satisfied with seeing, nor is the ear filled with hearing. O that I had the wings of a dove: then would I wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest! H.

ART. IV.—*Of putting out poor children to trades.* From George Fox's Journal.

Much has been said, and a good deal done (but not enough nor enough to the purpose) on the subject of breeding Friends' children to handicraft businesses. There is even a charitable fund for the purpose in the society, which I do not observe to be now much resorted to.

Are we *all* too proud to handle any implement but a pen? If it may serve but to promote the laudable object abovementioned, and also the putting out of boys to *agriculture* (the way to which pursuit seems now gradually becoming more open to members of our society) the pains of copying for publication the subjoined *Extract* will not be regretted. "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father [who had flocks and herds, yet could hasten and prepare the fatted calf with his own hands, for his guests]—for I called *him* alone [as many a poor lad has been called, in the same faith, since] and blessed and increased him. For the Lord shall comfort Zion [his own church and people, walking in integrity, simplicity and humility before him] he will comfort all her waste places and [still on the conditions of faith and obedience] he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness will [then, once more] be found therein, thanksgiving and the voice of melody!" Isa. li, 1—3. H.

Journal, p. 413, under 1669: "Being in London, it came upon me to write to Friends throughout the nation, about 'putting out poor children to trades.' Wherefore I sent the following Epistle to the Quarterly Meetings of Friends in all the counties.

"My dear Friends: Let every Quarterly Meeting make inquiry through all the monthly and other meetings, to know all friends that are widows, or others that have children fit to put out to apprentice-

ships : so that once a quarter you may set forth an apprentice : so you may set forth four in a year in each county, or more if there be occasion.

“ This apprentice when out of his time may help his father or mother, and support the family that is decayed ; and in so doing all may come to live comfortably. This being done in your Quarterly Meetings, ye will have knowledge through the county, in the monthly and particular meetings, of masters fit for them ; and of such trades as their parents, or you, desire ; or the children are most inclinable to. Thus, being placed out to friends, they may be trained up in truth : and by this means, in the wisdom of God, you will take off a continual maintenance, and free yourselves from much cumber. For in the country, ye know, ye may set forth an apprentice for a little to several trades, as *bricklayers, carpenters, wheelwrights, ploughwrights, tailors, tanners, curriers, blacksmiths, shoemakers, nailers, butchers, weavers of linen and woollen, stuffs and serges, &c.* And you may do well to have a stock in your Quarterly Meetings for that purpose. All that is given by any friends at their decease, (except it be given to some particular use, person or meeting) may be brought to the public stock for that purpose. This will be a way for the preserving of many that are poor among you ; and it will be a way of making up poor families. In several counties it is practised already. Some Quarterly Meetings set forth two apprentices ; and sometimes the children of others, that are laid on the parish. You may bind them for fewer or more years, according to their capacities. In all things the wisdom of God will teach you ; by which ye may help the children of poor friends, that they may come to support their families, and preserve them in the fear of God. So no more but my love in the Everlasting seed, by which ye will have wisdom to order all things to the glory of God. G. F.

“ London the 1st of the Eleventh Month, 1669.”

ART. V.—POETRY.—*Specimen of French poetry in English and English-like words.* “ Remarks on the Fixed Stars.”

“ These astral lustres of the azure Heav'n,
 Coruscant rays of septennary hue,
 To vision 'pear as brilliants form'd to
 Deck th' ethereal canopy : studding
 The cope celest with Rubies, Topaz,
 Emeralds and Zapphires, Amethysts
 And adamantine gems, dignant of high
 Emyreum. To minds philosophic
 Yet nobler seem, more worthy place in Heav'n,
 Of admiration worthier on Earth ;
 As centric Suns, vivific source to worlds
 In systematic order 'volving round,
 But yet unborn to mortal sight account
 Their great remoteness and unnative light.—”

What shall we make of these fourteen lines? If the Reader will take the pains to scan them on his fingers, he will find that with very little exception (occasioned chiefly by the admission of the mute *e* into the measure) they run in very regular Pentameters—yet certain it is, they are any thing but English poetry, or English prose; and by no means devoid of sense, either!

‘ You laugh—the moral, well applied,
Shall make you laugh on ’t other side.’

How many passages might we not presently find, in pieces of writing called ‘poetry,’ full of periods well enough turned, and passages that fall musically on an English ear, from which a *Foreigner* would not be able to collect nearly as much *meaning*, in proportion to the words, as is exhibited in the specimen before us!

Writers of poetry, or of those early attempts common to young persons ‘of genius,’ which too easily pass for it, should be reminded not only that *sound is not sense*, but that even words well arranged may convey little or no meaning. Young masters and misses *should* indeed be taught to write ‘something of their own heads’ about nothing (and then burn it) in order, that, when they come to riper years, they may know how to put pen to paper *about something*.

To *publish* such effusions is however quite another consideration: and should any of my Friends of more tender age be caught attempting this, let them be satisfied by reference to passages of real poetry, in some good author, under a proper comment, or by making them write over again in terse prose what they have thus penned, that vain are all human aspirations after immortality, from such precocious labours. If this will not cure them, shew them a *Caricature!* We may *find* hereafter a thing fit for the purpose, more easily than write one. *Ed.*

Written in a young man's Album. 1826.

“ *Gli pensieri stretti, il volto sciolto,*” Milton.

Beware, my son, th’ attempts of him who spies
Man’s every purpose out with jealous eyes:
Still hide, perforce, within thy prudent breast
Each thought—each movement of the tongue arrest }
’Till, duly ponder’d it may be confest.
That flexile member promptly follows still
(Too oft for nought) th’ impulses of the will.
The wise man’s words are few—the fool betrays
In babbling speech his secret lust of praise.
Hence many a pang! For Envy still appears,
And midst the noisy feast his altar rears,
Where soon the victim suffers, self betray’d,
The jest and scorn of secret censors made.
’Tis most in thought, ere words have pass’d the tongue,
(While counsel yet in dark suspense is hung,
Or the light purpose trembles on the lip)
The wilful fall outright, the heedless trip.

For here, unseen, the lurking foe secure
 In ambush lies, and throws the trifer's lure;
 Or opes the pit of error in the way
 Where, heedless of his wiles, th' untutor'd stray.
 This, for safe conduct thro' the crowded land,
 Where vice and folly hold so wide command:
 That prudent speech unquestion'd still may go,
 Nor violence provoke, nor secrets show.
 But chief (Palladium of the breast) maintain
 A conscience void of every moral stain:
 There placid thought, beneath a sky serene,
 Shall give thy blameless purpose to be seen.

ADVERTISEMENT.

Professor Lee has published, at Cambridge, 'A Third letter to Mr. Joseph Storrs Fry, a Member of the Society of Friends, on the question, whether a Christian can reasonably and conscientiously object to the payment of Tithes, in answer to a Tract, professing to be 'Strictures, &c.' on a Second letter to that gentleman on the same subject.' For the reason given in a former number, where this controversy was last mentioned, I forbear any further notice of my Friend's publications. I believe the main arguments to be now fully gone through, between the parties concerned. *Ed.*

ERRATA.

The Editor is sorry to be obliged, in consequence of his distance from the press at the time, to present to his Reader's notice the following list in No. XL.

- Page 244, line 15: Hanibal *read* Hannibal.
 ————— 33: Ulyses *read* Ulysses.
 — 246, line 17: outposts *read* out parts.
 — 248, — 3: some *read* since.
 ————— 33: Ninevah *read* Nineveh.
 ————— 37: design *read* designs.
 — 249, — 8 from bottom: extixit *read* extitit.
 — 250, — 27: dejecture *read* dejecturi.
 ————— 29: correct *read* connect.
 — 251, — 15: Borgen *read* Bergen.
 — 252, — 27: charge *read* change.
 — 253, — — Shawnoctown *read* Shawnoetown.
 — 254, — 16 and 8, each from bottom: omit the quotation marks.
 — 255, line 7 from bottom: shrew'd *read* shrewd.

Communications may be addressed, **POST PAID**, "For the Editor of the Yorkshireman," at the Printer's, Pontefract; at Longman and Co's, London; John Baines and Co's Leeds; and W. Alexander's, York

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PRO PATRIÁ.

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ART. I.—*A Brief statement of Facts respecting the Quakers.*

I deem it seasonable, although there is now running on in successive portions, in the pages of this work, a more ample Summary of our history, to present to the Reader at this juncture the following official document of the Society, of the date of 1818. It contains some remarks not found in the short publications usually given away by Friends: and may not only furnish a few hints to reflecting minds, applicable to proposed changes in the condition and relations of the Religious establishments and dissenting Bodies of our country, but also serve to introduce some portions of documentary matter and historical inquiry, on the subject of the Marriage ceremony, Burials and Registers, as formerly and now in use among us.

It was composed at the instance of the *Meeting for Sufferings*; and many copies were distributed (both in English and in French) to persons of eminent rank, or in official stations, soon after it had received the approbation of that Meeting: which also, in 1827, directed it to be printed for the use of our own members. *Ed.*

“A Brief Statement of Facts, respecting the Origin, Persecutions, and successive steps to Toleration, of the Religious Society of Friends, commonly called Quakers. London: Printed by William Phillips, George-Yard, Lombard-street, 1827.

“There are in England several communions or bodies of Christians, who dissent from the Church by law established, who do not frequent its worship, nor use its ceremonies, nor submit to its ministers and its discipline, but who in these respects associate only among themselves according to their respective opinions: by which they are classed under different denominations, as Presbyterians, Independents, Baptists, Friends, commonly called Quakers, &c. The same thing may be said of Scotland, in which country the kirk or church established by

by law, differs somewhat both in doctrine and discipline from the Church of England, and where also several bodies of Christians exist separate from both churches, on one or both of these accounts.

“The separation of the Dissenters from their fellow-citizens in matters of religion, does not prevent their associating freely with them in the common intercourse and offices of civil society and Christian beneficence, although they are incapacitated by law on account of their dissent, from bearing offices of trust or profit under the government. Thus, while in the state they are subjects and citizens, without being legislators or magistrates, they form several churches or communions distinct from the national church. Each of these has its own places of worship, its own ministers, and its own discipline : and in the regular and peaceable exercise of these, the law protects them in the same manner as it does the worship and ministers of the established church, to the manifest advancement of the peace and prosperity of the kingdom.

“The people called Quakers agree very nearly in many essential points of doctrine with the church of England : but in respect of ceremonies they are most remote from it, as likewise in their mode of worship. They were formed into a society between the years 1650 and 1660, about an hundred years after the first appearance of the Puritans, or Non-conformists, in England ; and chiefly in consequence of a number of such persons of similar opinions being brought to know each other by the travels and preaching of an individual, named George Fox, whose memory and character are still held in high esteem by this people. From their first beginning to associate together they were opposed by the national priests, and at length severely persecuted by the magistrates, first in the time of the Commonwealth, and afterwards under Charles II. They suffered more in this respect than other non-conformists, because they did not dare to flee from the trial, or to abandon their meetings for the worship of Almighty God ; at which they were always to be found at the times appointed. Here they were often interrupted by the civil power, and sometimes assaulted by the military ; who were in vain employed to endeavour to subdue their firmness. In the reign of Charles II. in particular, the prisons were filled with them, and many died through the sufferings they endured : endeavours were also used to suppress them by banishment to the West Indies. In New England the magistrates, at the instigation of some priests (who were not themselves of the church of England, but of those who had separated from it) made a law to banish them on pain of death, and they proceeded to hang some of them for returning after banishment ; though no crime save their religion could be laid to their charge : but the King on being applied to, speedily put a stop to these executions. Such was their early reception in a part of that extensive country, now the territory of the United States of North America, in which they have eminently prospered, and in which they now enjoy all the rights of citizens.

“In some of these States, particularly those of Pennsylvania, New York, Maryland, Ohio, and Indiana, their numbers are very consider-

able. In the first of these, their settlement is to be dated from the time when William Penn acquired from Charles II. the grant of that district. The new Province, which thus owed its origin to the favour of a monarch under whom the Society had suffered much (but in which members of that Society had long the principal sway) gave, from its first establishment, a bright example to the Christian world of the admission of entire liberty of conscience.

“But to return—It is necessary, in order to account for such peculiar severities against them, to state, that their religious opinions included some points, which particularly exposed them to the effects of the intolerant spirit which then too much reigned, both within and without the established church. Thus, by refusing to bear arms, and to swear (both in obedience, as they believed, to the express commands of Christ) they subjected themselves to punishment by the magistrates; by declining the ceremonies of the national church, and refusing to pay tithes and other demands of an ecclesiastical nature, claimed by its ministers, they incurred the general dislike of this body; and in consequence of some peculiarities, dictated as they conceived by Christian simplicity and a regard to truth, in their language and manner, they offended the people, and especially the great: who looked at that time for outward marks of respect and reverence, with a more severe and jealous eye than in the present age.

“But through all these sufferings and trials the Quakers, so called, were supported in Christian meekness and patience, and preserved in a quiet, innocent, and useful course of life among their fellow-citizens. There is not one instance known, of their having ever united to resist those who used violence against them, or of their having joined in any unlawful combination or conspiracy, against the government or the peace of the country. The hearts of their fellow-Christians were in consequence gradually opened towards them; and while their numbers increased, way was also made for the interposition of the executive government in their favour. They were not wanting to themselves, when under suffering, in soliciting this: and on many occasions, when their deputies have appeared before the sovereign with petitions or addresses from the body, he has assured them of his good-will and protection.

“The penal statutes and severe proceedings of magistrates against them were in consequence gradually relaxed, and at length by an Act of Parliament (*a*) made in the first year of William and Mary (after the abdication of James II. and the Revolution) they were exempted, in common with the other denominations of Protestant Dissenters, from the operation of former laws by virtue of which they had been persecuted. And shortly after a law was passed (*b*) for affording them

(*a*) Entitled “An Act for exempting their Majesties’ Protestant Subjects, dissenting from the Church of England, from the penalties of certain Laws.” 1 William and Mary, Stat. 1. Cap. 18.

The 12th Section of this act specially relates to the people called Quakers.

(*b*) The first Law on this subject was enacted in 1695. The present form of Affirmation, completely free from any expressions objectionable to them, which

relief in regard to their scruple against swearing. Many provisions in their favour have been also made with respect to military requisitions; as the Society, being persuaded that all war, defensive as well as offensive, is contrary to the spirit and whole tenor of the Gospel, has, from its very origin, declined the use of arms upon any occasion. In brief it may be observed, that in the enactment of new laws by which their ease and liberty in consequence of their peculiar scruples have been liable to be affected, the parliament has with much patience and condescension attended to their representations, and made lenient regulations respecting them;—such for instance as the imposing of a fine which is levied by distraint on their goods, in lieu of the personal service or compliance, which it would have violated their consciences to render. (c). Nor has this indulgence ever been abused.

“At the present time it is remarkable, and a just cause of thankful acknowledgment to a gracious Providence, that whereas formerly acts of Parliament were passed to suppress their religious meetings, under the name of seditious conventicles; recently, on the other hand, when it was thought necessary, by a special law to prohibit seditious assemblies, the meetings of the people called Quakers (some of which are not for worship, but for the care and education of their poor and other affairs of their discipline) were specially exempted in the Act (d) from being disturbed or brought into question by any person on this pretence. So perfectly satisfied is the Government, after long experience, respecting their peaceableness, integrity, and loyalty; which indeed are no more than the necessary result of a due practice of their Christian profession.

“From the very origin of this Society, the members of it scrupled to make use of the intervention of the priest in the case of marriage, finding no authority in the Holy Scriptures for such practice. They

the first was not, was prescribed by an Act passed in the year 1721 (8 Geo. I. cap. 6.) The preamble of it recites:—“It is evident that the said people called Quakers, have not abused the liberty and indulgence allowed to them by law, and they have given testimony of their fidelity and affection to His Majesty, and the settlement of the crown in the Protestant line.”

(c) By the Act already mentioned, passed in 1695, (7 & 8. Will. 3. cap. 34) a summary method was provided for recovering Tithes from Quakers so called, not exceeding the amount of £10. without putting them to the expense and difficulty to which they had been previously liable. Other laws have been made on the same subject; and by a recent Act (53 Geo. 3. cap. 127) the limitation of £10 is extended to £50. On the subject of military requisitions may be cited, as an instance, the last general Law relating to the Local Militia. By the 27th section of this act or law, any Quaker who may be in the office of Overseer of the Poor, &c. is excused, on account of his religious scruples, from having any concern, as other such officers are required to have, with putting the act into execution; and this without any expense to him or penalty whatever. By the 50th section a very lenient course is prescribed as to Quakers so called, who may be drawn or balloted for service.

(d) This Act, passed in the year 1817, provides that nothing contained therein shall “extend or be construed to extend to any meeting or society of the people commonly called Quakers.” 57 Geo. 3. cap. 69. sect. 26.

marry therefore according to a method of their own, which has been considered by very many, not of their persuasion, as a becoming and orderly way of procedure; and comprising all those precautions that in a case of this importance are needful (*e*). The legality of such marriages is now unquestionable; but in an early part of their history, a case occurred (*f*) in which it was contested in an action at law. The Judge before whom the case was brought stated to the jury, that a marriage between two persons, not of this persuasion, which from peculiar circumstances had formerly been contracted in a similar manner and without a priest, had nevertheless been concluded by all the bishops to be a lawful marriage. The verdict of the jury established the marriage in question, and the courts of law at no time afterwards departed from this decision in the case of the people called Quakers. Their marriages are since, by means of an express exemption in their favour, rendered valid by an Act of parliament. (*g*).

“Their children in like manner are not liable to be sought after by the Clergy in order to baptise them, but are named in a simple manner by the parents: which act being recorded in a certificate of the birth of the child signed by witnesses, the same is authenticated as a record in one of their meetings for discipline, and carefully preserved as such, a duplicate being given to the parents. There are no public records of births, marriages, and burials, kept with more care and exactness than theirs. These are admitted in the Courts of law as evidence; and out of them the Government may at any time be furnished with such returns as it requires, for its information respecting the population of the country.

“In their burials, which are conducted with equal simplicity, no priest of the established church ever interferes; although neither on this nor on the before mentioned occasions is any fee paid to him, or any consideration for his forbearing to claim it. They have burial places as well as meeting houses of their own.

“It may be added, in conclusion, that their whole history affords a striking exemplification of this great truth, most necessary to be known and duly appreciated both by kings and magistrates, and by those invested with ecclesiastical power; that when people have a sincere regard in their religious practices to Almighty God, doing those things which they believe to be required of them, and well pleasing in his sight, and refraining from those which they believe not to be so; leading likewise, through the power of the Gospel of our Lord Jesus Christ, a virtuous and peaceable life, and studying to have a conscience void of offence towards God and men, He whose throne is higher than

(*e*) Their mode of procedure in relation to marriage may be seen at length in a book containing the rules of their Discipline, entitled—“Extracts from the Minutes and Advices of the Yearly Meeting of Friends held in London.”

(*f*) Sewel's History of the people called Quakers, page 283, Edition 1725.

(*g*) This Act (26 Geo. 2. cap. 33.) is entitled “An Act for the better preventing of clandestine Marriages.” The exemption above mentioned occurs in the 18th section of the Act.

those of the kings of the earth, and who will be honoured and served in the hearts and lives of His people, and not in outward shew only, (under whatever form) will support these under all sufferings, bring them through all opposition, and finally make even their enemies to be at peace with them."

I shall not here stop to consider of what further provision the Legislature may have made, by Acts passed since the year 1818, on behalf of the Society, but proceed at once to some account of the history of the *Marriage ceremony amongst Friends*.

ART. II.—*Quaker Marriage ceremony and Records.*

It may be reasonably supposed, that the circumstances of religious dissent and separation, through which Friends very soon found themselves involved in suffering from priests and magistrates, would operate but for a short time to prevent their marrying, i. e. among themselves. Also that marriages, thus contracted before witnesses at a meeting held in a private house, however honourable in all (the bed being kept undefiled by the adulterer) would be deemed by the clergy *clandestine*; and proceeded against in their Courts, accordingly. By reference to p. 359 of last volume, it will be seen that cases of this kind occurred in Yorkshire, and were carried to imprisonment from a time as early as the year 1654: when George Fox was preaching with above sixty coadjutors, already raised up and sent forth as he and they believed (and indeed demonstrated—the power of the word proceeding through them) by the Lord of the harvest, in the North of England.

The first notice of marriage by George Fox, *in reference to the occasion or ceremony*, occurs in the fourth page of his Journal, [Ed. 1765] where he says, ‘When I was invited to marriages, I went to none at all [he was then but about twenty years of age, averse to ceremonies and afraid of the infection of loose company] but the next day, or soon after, I would go and visit them [the couple] and if they were poor I gave them some money.’ He had doubtless occasion, pretty soon after getting his ‘Friends’ about him, to assist at some of their marriages in the solemn offices of ministry: yet we hear no mention of this, till after the Restoration.

In 1661, he says, “Among the exercises and troubles that Friends had from without, one was concerning Friends’ marriages, which sometimes were called in question. In this year there happened to be a cause tried at the Assize at Nottingham, concerning a Friend’s marriage. The case was thus: Some years before, two Friends were joined together in marriage amongst friends, and lived together as man and wife about two years. Then the man died, leaving his wife with child, and leaving an estate in lands of copyhold. When the woman was delivered, the jury presented the child heir to its father’s lands, and accordingly the child was admitted: afterwards, another friend married the widow. And after that, a person, near of kin to her former husband, brought his action against the friend who had

last married her, endeavouring to dispossess them, and deprive the child of the inheritance and possess himself thereof, as next heir to the woman's first husband. To effect this, he endeavoured to prove the child illegitimate, alleging the marriage was not according to law. In opening the case, the plaintiff's counsel used unseemly words concerning friends, saying they went together like brute beasts, with other ill expressions. After the counsel on both sides had pleaded, the judge (*viz.* Judge Archer) took the matter in hand, and opened it to them, telling them, there was a marriage in Paradise when Adam took Eve and Eve took Adam; and that it was the consent of the parties that made a marriage. And for the quakers (he said) he did not know their opinions, but he did not believe they went together as brute beasts, but as Christians [as will presently appear]; and therefore he did believe the marriage was lawful, and the child lawful heir. The better to satisfy the jury, he brought them a case to this purpose. A man that was weak of body and kept his bed, had a desire in that condition to marry, and did declare before witnesses, that he did take such a woman to be his wife, and the woman declared that she took that man to be her husband. This marriage was afterwards called in question, and (as the judge said) all the bishops did conclude it to be a lawful marriage. Hereupon the jury gave in their verdict for the friend's child against the man that would have deprived it of its lawful inheritance." (a)

In 1665, when he was in prison in Scarborough Castle, there came to see him 'Dr. Cradock (b) with three priests more, and the governor with his lady (so called) and another that was called a lady, with a great company.' The doctor's object seemed to be, to examine and dispute with him; and, among other topics, on the present. 'You marry,' said the doctor, 'but I know not how.' 'I replied,' says George, 'it may be so: but why dost thou not come and see?' Then he threatened that he would *use his power against us* (as he had done). I bid him take heed, for he was an old man. I asked him also where he read, from Genesis to Revelations, *that ever any priest did marry any?* I wished him to show me some instance thereof, if he would have us come to them to be married: 'For, said I,' 'thou hast excommunicated one of my friends two years after he was dead, about his marriage. And why dost thou not excommunicate Isaac and Jacob, and Boaz and Ruth? For we do not read they were ever married by the priests; *but they took one another in the assemblies of the righteous,* in the presence of God and his people; AND SO DO WE. So that we have all the holy men and women that the scripture speaks of in this practice, on our side.'

And the next year, being at a very great meeting in the East Riding of Yorkshire, at a Friend's marriage, he says, "I was moved to open the state of our marriages, declaring how the people of God took each other in the assemblies of the elders: and that it was God who

(a) Journal, p. 332. (b) Of whom see *Rees ad nomen*: and Calamy ii, 561.

(c) Journal, p. 383.

joined man and woman together before the fall. And though men had taken upon them to join [couples in marriage] *in the fall*, yet in the restoration, it is God's joining that is the right and honourable marriage: but never any priest did marry any, that we read of in the Scriptures, from Genesis to Revelations. Then I shewed them the duty of man and wife, how they should serve God, being heirs of life and grace together." (d)

In this manner then did they, who had come out of the various denominations to *begin a new world in respect of their religious state*, find themselves obliged to contract marriage with each other; not being satisfied in conscience, even in this thing, to acknowledge the priest's office and uphold his ministry by a fee. The following documents will shew in how simple a manner, also, they were accustomed to record and certify the transaction.

From 'A Register for Burton Meeting [Yorkshire] of all the marriages belonging thereunto'—First entry: 'Edward Townson of Burton Abbey, and Ann Patisson of Barnsley was married y^e 23rd day of y^e Fourth Month, called June in y^e yeare 1659.'—

Certificate [of 1670, the original in the Editor's possession these forty years]. 'Whereas Edward Butterfeild, son of John Butterfeild of Fflanden in the county of Hertford, yeoman, and Mary Thompson, daughter of Philip Thompson of Fflanden aforesaid, Blacksmith, having first obtained the consent of their nearest relations and friends, did in two several public meetings of the people of God called Quakers declare their intention to take each other in marriage, and had the assent of the said meeting thereunto:

These are now to certify whom it may concern, that upon the four and twentieth day of the second month (commonly called Aprill) in the year one thousand six hundred and seventy, the said Edward Butterfeild and Mary Thompson, in the now dwelling-house of Thomas Lane, called by the name of Whelp's, scituate in the Hamlett of Coleshill in the county aforesaid, did solemnly take each other in marriage, to live together as husband and wife, during the term of their natural lives. In witness whereof we, then present, have hereunto subscribed our names.

Phillip Thomson.

William Cooper.

Phillip Thomson, Juner.

Henry Treadway.

William Nash.

Will. W. Sekston.

George Belsh.

Edward Okley.

Thomas Lane.

John I G Gigger.

Thomas Zachary.

This *Certificate* is on parchment, in a good hand and well preserved. The Friend of the house, and the scribe for the occasion appear to have signed after the rest, with a new supply of ink—the other signatures shewing signs of grubbing to the bottom for it. The W and I G are clearly by persons untaught to write; the name added by another.

But this simple form did not long continue—some abuses that crept in had made it needful to subject all proceedings in marriage to the fuller notice and care of the Monthly Meetings. In 1667, George Fox writes as follows: “After we had visited friends in the city [London] I was moved to exhort them to bring all their marriages to the men’s and women’s meetings, that they might lay them before the faithful; that care might be taken to prevent such disorders as had been committed by some. For many had gone together in marriage contrary to their relation’s minds; and some young raw people, that came among us, had mixed with the world [in marriage]. Widows had married without making provision for their children by their former husbands, before their second marriage. Yet I had given forth a paper concerning marriages about the year 1653, when truth was but little spread, advising friends who might be concerned in that case; that they might lay it before the faithful, in time, before any thing was concluded, and afterwards publish it in the end of a meeting, or in a market, as they were moved thereto. And when all things were found clear, being free from all others, and their relations satisfied, they might appoint a meeting on purpose for the taking of each other in the presence of at least twelve faithful witnesses. Yet these directions not being observed and truth being now more spread over the nation, it was ordered by the same power and spirit of God, ‘That marriages should be laid before the men’s monthly and quarterly meetings, (or as the meetings were then established) that friends might see that the relations of those who proceeded to marriage were satisfied; that the parties were clear from all others; and that widows had made provision for their first husband’s children before they married again (and what else was needful to be enquired into) that all things might be kept clean and pure, and be done in righteousness to the glory of God.’” He refers in conclusion to a document inserted in my last No. p. 275.

In 1671, we find him issuing advices in the island of *Barbadoes*, to the men’s and women’s meetings there, against ‘divers disorders—crept in for want of care and watchfulness’ as marrying near kindred, and too soon after the death of the wife or husband, and too young, as ‘at thirteen or fourteen years of age’—‘I shewed (he says) the unfitness thereof, and the inconveniences and hurts that attend such childish marriages.’—And the next year being in *Rhode Island*, he says, ‘A marriage was celebrated amongst friends in this island; and we were present. It was at a friend’s house who had formerly been governor of the island; and three justices of the peace, with many others not in profession with us, and Friends also, said, They never saw such a solemn assembly on such an occasion; so weighty a marriage, and so comely an order. The truth was set over all. *This might serve for an example to others*: for there were some present from many other places.’ Here we may take leave of George’s writings, as to this subject, and resume the Records.

From the same Register of marriages in Burton Meeting, 1673. “Whereas Joseph Richinson of Glaimforth Bridge in y^e county of Lincoln and Catherine Conyer of Burton in y^e county of Yorke have

formerly published their intention of marriage at their General Monthly Meetings of Friends held in both countys whereunto they respectively belong, who have considered their said purpose. And having found all things cleare in y^e behalf of both parties soe as noe Impediment interposeth between them, they have at their Generall Meetings held y^e second time in both countys signified their approbation and assent, of and to y^e purpose of y^e said parties, these are therefore to certifie all persons whom it may concern y^t upon y^e 29th day of y^e 4th Month in y^e yeare 1673 att a Meeting of Friends in y^e house of George Ellis in Burton aforesaid y^e said Joseph Richinson did take y^e said Katherin Conyer to wife and y^e said Katherin Conyer did take Joseph Richinson to her husband, according to y^e good order of Truth and y^e practice of y^e servants of God in former ages, in the presence of God and us his witnesses, whose names together with theirs are hereunder subscribed y^e day and yeare aforesaid

Joseph Richinson

(now) Katherin Richinson

John Bradford. John Claughton. John Ray. John Box. John Sharp. Geo. Ellis. Henry Ellis. Francis Gramadine. Francis Hodsworth. Robt. Roughill. Edwd. Gilliate. Thos. Gramadine. Geo. Nighelson. Samuel Box. Joseph Clarke. Tho. Denton. Fras. Penill. James Hill. Barthw. Conyer. Robt. Leatham. Thos. Ellis. John Roper."

1675. "Know all people to whom this present writing shall come y^t Samuel Box of Harleington in y^e county of Yorke and Mary Broadhead late of Burton in y^e county afores^d having att Generall publick assemblies of people professing godliness published their intentions of marriage and [they] having thereunto mutually consented and also obtained the consent of relations on both sides upon y^e thirtieth day of y^e Month called November in y^e yeare 1675 In a publick meeting as afores^d they were joyned together in marriage, for he y^e said Samuel Box took her y^e said Mary Broadhead to be his wife and she y^e said Mary in like manner took him y^e said Samuel to be her husband according to y^e Law of God and y^e example of his antient people and they y^e said Samuel and Mary did solely promise each to the other before the Lord and us whose names are subscribed to be constant and faithful in their said marriage each to y^e other during their lives together and for a record and confirmation of y^e same y^e parties abovenamed hath hereunto set both their hands the day and yeare above written and of the truth of the premisses wee are witnesses

Samuel Box

(now) Mary Box

[follow the names of twenty friends]

1677. "These are to certifie all whom it may concern y^t whereas an agreement and intention of Marriage between John Cooke of Wakefield and Jane Hodsworth daughter of Francis Hodsworth of Crooke House and both in the county of Yorke hath been openly published in y^e church unto which they belong according to Church order and noe objection maide against them know yee thereupon y^t upon

y^e 15th day of y^e ninth month called November and in y^e year 1677 they y^e said John Cooke and Jane did openly and solemnly as in y^e presence of y^e Lord and before us his people did give themselves in y^e holy covenant of God and did take each other in marriage to live together as man and wife ought to doe according to God's divine ordinance and appointment and good example of y^e people of God as in days past: In witness whereof wee y^e abovesaid John and Jane have hereunto sett our hands y^e day and year abovementioned

John Cooke

(now) Jane Cooke

“ And now wee whose names are under written being many of us members of y^e said Church unto which y^e said parties doe belong and many of us were and are witnesses of y^e publication and all of us are witnesses of y^e marriage aforesaid and having unity herewith doe hereby give in our testimony for them and with them to remain upon record unto future posterity for y^e full satisfaction of all people y^t in any wise are concerned therein In witness whereof wee doe set to our hands y^e day and year abovementioned: Francis Wadsworth, Samuell Box, Henry Dickeson, Robert Cooke, John Cooke, Petter Allat, Joseph Sheapard, John Sheapard, Joseph Firth, Edward Dickeson, Robert Leatham, William Spray, William Broadhead, Sarah Sheapard.”

1678. [*Beginning* in the first person] John Woodhouse of Neither Midop to Mary Ellis of Burton. Agreement and intention of marriage—“ openly and solemnly published in both y^e respective churches or congregations unto which wee particularly doe belong four severall times according to Church order, and noe objection made against us, but all things being cleare on both sides”—date “ this eighteenth day of y^e 2nd month called Aprill and in y^e year of our Lord according to y^e account used in England One thousand six hundred seventy and eight”—

“ Memorandum y^t y^e purpose and intention of Marriage betwixt Thomas Haigh and Mary Webster having been diverse times openly published both in the Monthly Meeting and in their own particular congregations upon y^e 12th day of y^e month called December 1678 all things being cleare on both sides they y^e said Thomas and Mary did openly and solemnly as in y^e presence of God and in y^e publicke congregation of his people take each other in marriage and were then and there openly and publickly marryed according to y^e order of y^e Church of Christ and y^e good example of God's people mentioned in y^e Holy Scriptures As by y^e writing or Certificate unto which they subscribed their names may more fully appear And also to y^e publick solemnization of y^e said Marriage there were many witnesses subscribed their names to the certainty and truth thereof, as [follow 14 names] and many others.”—

1679. In a Register of this year the parties say, The agreement and intention of marriage has been ‘*openly published in the churches unto which we do belong* and no objection made against us’—and the like in 1681. Does this refer to *banns* published in Church, so called?

Before the signatures of twenty friends, in attestation of the marriage of Robert Webster to Elizabeth Webster [the maiden name being in this case that of the bridegroom also] the 3rd of the Month called June 1681:—"And for the further satisfaction of all people that in any wise may be concerned herein we whose names are hereunder written being present at the meeting aforesaid do hereby give in our testimony for them and with them as to the public solemnization thereof, according to the order of the Church of Christ and the good example of the people of God mentioned in the Holy Scriptures; and that the same may remain upon record unto posterity as a witness for God and his people against all the works of darkness, and such as go together therein; out of which God hath called us to be witnesses of his Everlasting covenant of Light and Truth upon the earth; in which stands the honourable marriage unto which we bear record for the clearing of the truth of our God, and them that live and walk in it; and that the mouth of iniquity may be stopped for ever."

(To be continued.)

ART. III.—*Another 'YORKSHIREMAN': Education for the seeing and the blind.*

I did not expect, I confess, so soon after acquiring a little celebrity, to see my laurels snatched at by a rival! Here is positively a new weekly paper, taking *my* Title, and published 'Mar. 29' *where I publish*,—not indeed professedly a *Religious and Literary Journal*: yet open to all *my* subjects, and with news (or no news) and politics besides. What shall I do, Reader! in this emergency, to defend my own interests? Shall I, too, publish weekly, and pay for stamps, and get my friends to club their names for a Capital of TEN THOUSAND POUNDS, to force respectability and a circulation, and profess Conservative principles, and undermine Reform, and advertise cheap books and cheap hats—snuffs, cigars and tobacco? Or shall I give orders to my solicitor, to try if he can call the publisher to account for this deliberate intrusion on the rights (in equity at least) of his neighbour?

I will do neither—I will *read* him; and make use of his matter, should I find it worth my while, for this once and hereafter.

On the 26th ult. then (as I learn from this paper) a Meeting was held at the Guildhall in York, of the subscribers to the 'Wilberforce Memorial.' Having become myself a yearly subscriber to this Fund, and paid my two pounds through my bankers, I conceive I have a right to canvass what passed at that meeting. It seems, that the sum of £7,400 has been raised in Donations, and also Annual Subscriptions to the amount of £300: that out of three hundred *indigent blind* of the County, who are proposed as the objects of a *public charity* to be erected on this occasion, the Institution with its present means *may possibly extend the benefits of board and education to some FIFTEEN OR TWENTY!*

So much, for the result of so much soliciting and advertising—and now, a few words about the way in which these blind people are to be made to walk, to attain to an establishment in the things which belong to their peace.

After some preliminary statements,

“ Mr. Harcourt explained the motive of the Committee for recommending the rules which he submitted to the consideration of the Meeting, and said that they had taken the practice and experience of other similar institutions for their guide.—

“ The Rev. Gentleman then said that there remained one more proposition *which was under discussion in the Committee when they had been obliged to break up in order to attend that Meeting.* Under these circumstances he would himself undertake to submit it to their consideration. This proposition was, that provision should be made for the attendance of the inmates of the Institution, at the place of religious worship which their parents might desire that they should attend, or which, if adults, they might themselves prefer. In his opinion there would be no advantage, but the contrary, in discussing at that Meeting *the difficulties respecting religious instruction,* which might seem formidable in theory, but which disappeared in practice. He believed that in none of our Institutions were the pupils in effect debarred from this privilege; the object of this resolution was, to show the spirit in which the Institution was to be conducted, and to do no more—to shew that religious principle was to be attended to, and conscience respected.

“ After some discussion, in which Mr. RAND, of Bradford, Mr. WILSON and Mr. RODGERS, of Sheffield, Mr. W. HARGROVE and other Subscribers took part, it was agreed that the resolution should stand thus—‘ *That the management of the religious Instruction of the pupils should be left to the Governors and managing Committee,* provision being made for the attendance of the inmates of the Institution at the place of religious worship which their parents may desire them to attend, or which, if adults, they may themselves prefer.’ ”

It should seem by this Resolution, which after a prolonged discussion seems to have been left unsettled in Committee, that the *Church Catechism* (the usual bone of contention where religious instruction is to be given in schools) is not to be waived, though the attendance of the Blind at church be not enforced. Thus, the poor objects of the Managers' care may be taught one set of doctrines *in private*, and have another preached to them *in public*: and this on the same day, weekly. This is, to attend to religious principle, and respect conscience!

Well! Let us thankfully accept of the measure of indulgence afforded—and congratulate the managers (the Clergy) on having here granted to the *blind*, what in their ‘ National Schools ’ they had refused to the *seeing*!

In the town where my work is printed there exist two interests—one for the *Bell* system, which has the means without the children—the other for the *Lancasterian*, which has the children without the means. I ought indeed to acknowledge, with due respect and gratitude that the Government has just now favoured *us* (of the latter party)

with £250, towards building school-rooms, *on condition of expending AS MUCH OF OUR OWN in the same work, and giving account to THEM.* On the strength of this encouragement, we lately called a public meeting in the Town-Hall, and examined two classes of our boys, (I believe to satisfaction) and stated a debt due to the Treasurer of some Twenty pounds, and asked for Funds.—What does the Reader think the Town did for us? We obtained at the doors from a considerable number of *very cheerful givers*, I fully believe, the sum of Four pounds seven shillings and sixpence! I suppose the result of so preposterous a state of things will, in time, be this—*that the parents of our two hundred children will be induced to raise their penny-a-week pay to twopence, and educate them out of their own pockets.* Taking, however, the advice in this important affair of some of their old friends; *who do not purpose to desert them, while they are willing to accept their aid.* Ed.

ART. IV.—*Remarks on Scripture Passages.* Continued.

I John i. Let the reader peruse the whole Chapter (it has but ten verses) and consider what here follows: *Should a preacher identify himself with a congregation of sinners, or with sinners in the congregation*, in the exercise of his ministry? This manner of speaking is used by some in express terms as, ‘Brother-sinners!’ By others in such words as literally taken, *imply a sinful state in the speaker at the time*: he meaning probably no such thing, or if he intend it, pronouncing his own condemnation along with theirs. But is the person who feels that he must do this, *to ease his own conscience*, fit to preach to others—at least until he has made confession to God for himself, and experienced pardon from Him, and come to true peace of mind? It is written Isaiah lii, 11.—‘Be ye clean that bear the vessels of the Lord.’—We hear again of such as, having known ‘the terrors of the Lord because of sin;’ (compare 2 Cor. v, 11) are willing to persuade men to forsake sin. But must they not (for this end) have first forsaken it themselves? The Apostle says (in 2 Cor. v, 17, 18) ‘If any man be in Christ he is a new creature’—the *old* was after the flesh in *sin*—‘old things are passed away—behold all things are become new, and all things of God,’—so is not sin in our mortal members—Of God, ‘who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation’—not, surely, of damnation and destruction of preacher and hearers together—‘To-wit, that God was in Christ, reconciling the world unto himself’—blessed message, blessed work!—‘Not imputing their trespasses unto them.’—Why, then, should the preacher be imputing; and, as if to put on *something of humility*, and modesty in speech, *to himself also?*

Sin is commonly mentioned in Holy Scripture *without a personal application of the charge.* ‘Our sin’ is only twice in the Concordance—‘Our *sins*,’ only about twenty times. With ‘we have sinned’ in about as many more places—in confession to God, not in exhortation to men. ‘Your sin,’ and ‘ye have sinned’ occur but in a few places,

in Exodus, Numbers, Deuteronomy, and once in John; in all which it is *Moses* or *Christ* who speaks. So clear are God's ambassadors of peace, and ministers of reconciliation, in His own written word, from charging sin (God's own prerogative, to do or delegate specially) upon God's people. How greatly then does it degrade and misbecome their holy office, for ministers to be charging sin in the people's hearing upon themselves!

But it is objected, that the Apostle says, 1 John i, 8. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us,' Here he identifies himself with the believers to whom he writes: but let us compare with this, verse 10th, 'If we say *that we have not sinned*, we make him a liar [in professing to have offered himself up for sin, and to be ready to cleanse us from it] and his word not in us.

What is that word? Is it not that which is ingrafted in us (as power derived from God) and is able to save our souls, (James i, 21) if indeed we have received the truth. But he says again, verse 7. 'If we walk in the light [how shall he that walketh in darkness show others the way?] as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin.*' After which cleansing unto real sanctification of heart (and so as that he hath only to persevere) not by a continually repeated imputation of righteousness, *to sin again*, the believer is qualified, when and where he may be called to it, *to preach the gospel to others.*

It may be objected further, that the apostle Paul, in his first Epistle to Timothy, after declaring *this* to be a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,' immediately adds, 'of whom I am chief.' To what does this relate? To the state of that holy man at that moment, or to *past transactions* which stood on record against him? But in vain on record, as to any present condemnation; he having already 'obtained mercy, that in him, first, Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting.' And on which account he immediately ascribes (as a saint, not as a sinner) 'to the only wise God honour and glory for ever!' Let us strive to lift up our souls to this acknowledgement as often as we preach the word of life to others,—putting our mouths in the dust before Him, *in respect of our own unworthiness*, but taking care also that we let not down that high and holy message, by confessing *that we ourselves have not as yet derived the intended benefit.* Ed.

ART. IV.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Cobler turned Quack. Phœdr. I, 14.

Fallax vulgi judicium.

If we may give, in modern days,
To ancient maxims their due praise,
The State's chief duty 't will be found
To keep the people safe and sound:

And this, methinks, might well determine
 Its voice, against a race of vermin,
 To science holding false pretence,
 Graduates in nought but impudence,
 Who, through each city, town, and village,
 Of credulous John Bull make pillage,
 Nor seldom, to our just reproach,
 O'er starving merit roll their coach.
 A grievance this of ancient date,
 As honest Phœdrus will relate ;
 The tale's worth aught, could we be sure
 To find as readily the cure.

A Cobler did his work so ill,
 That awl and last at length lay still ;
 And now to mend his wretched case,
 Trav'ling, he tries another place ;
 And (as the unsuccessful use)
 To other ends adapts his views ;
 At once sinks leather, thread, and all
 That might the Cordwainer recal,
 Puts on black suit, laced ruffles, band,
 Takes the gilt-headed cane in hand,
 Commences doctor ; makes as free as
 Our modern Quacks with panaceas,
 Lies, with as little fear or shame,
 And springs as suddenly to fame.

Just then, the new Lord-Mayor fell ill,
 Who,—urg'd to try the stranger's skill,—
 Most wisely (for his own behoof)
 Resolv'd to put it first to proof.

There was a medicine, which the lout
 Had puff'd, for the great antidote,
 Of force all poisons to subdue :—
 The ruler poured it out, and threw
 What seemed some arsenic, in the cup,
 Then bade the doctor drink it up.
 Not form'd to *blush*, the rogue turn'd pale,
 And own'd, he'd rather go to jail :
 His skill (howe'er the mob might flatter)
 Was not quite equal to the matter!

Full soon the Common Council sate,
 And thus our prudent magistrate
 Reprov'd the folly of the cits :
 ' Surely, my friends, you've lost your wits,
 To let so manifest a knave
 Your purses and your faith enslave !
 Think you, the healing art to use,
 A less affair than to mend shoes ?'

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ART. I.—*A Chronological summary of events and circumstances, connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 280.)

A. D. Trial of Francis Moore and others, for meeting in Grace-1670. church-street and near Bishopsgate: fines, imprisonments: appeals in the country: demolition of Friends' Meeting-houses.

“At the same sessions Francis Moore, Richard Mayfield, Richard Mew, Richard Knowlman and Gilbert Hutton—taken from a Meeting at Gracechurch-street; Richard Thornton, Charles Banister and Job Bolton—from a Meeting near Bishopsgate; John Bolton an ancient citizen, and Thomas Rudyard a man skilful in the law of the land and zealous for the liberties of the people, were brought to trial upon like indictments for meeting in a riotous manner. The same Jury who acquitted Penn and Mead, had been also sworn in Court to try these other quakers, but were prevented by that extraordinary proceeding of the Court in fining and imprisoning them.” (a)

The Bench used towards these persons the like arbitrary conduct as to Penn and Mead. At their appearance on the 3rd of September, the Recorder had ordered off the men's hats, which the Mayor had previously ordered on (when they had been brought in uncovered by the officers) and then fined them on pretence of contempt, some twenty

(a) Besse, vol. i, p. 426.

marks, others twenty nobles. On the 5th a new pannel (before summoned) was called over, from which the Clerk was observed to pick here and there such persons as were most likely to answer the designs of the bench, 'not calling over the pannel in direct course and order as usual.' The prisoners protesting against this course and challenging several Jurors, were threatened and overruled. The Jury (whose names I shall not here record) heard the evidence of the beadle and officers, that Francis Moore and four others were met in Gracious-street, and 'staid till after proclamation was made for all persons to depart'—the three several proclamations required being made out by the officer's having three times, in one speech, said O yes! The prisoners owned they were there met, 'to worship the Living God in spirit and in truth, against which there is no Law;' and said they were peaceable and quiet. They were thrust into the Bail dock (as before) and the charge given in their absence: the Recorder telling the Jury 'they were a refractory people, *delighting in deeds of darkness*' [they had met in the open street, in the forenoon, kept out of their own house by force!] that they must be suppressed, and that upon the Indictment they [the Jury] must bring them in guilty: which the Jury, prepared for the purpose, readily did.' (b) And, on indictments in matter and form similar, found Thornton, Banister and Job Bolton also guilty.

Ezekiel Archer and Margery Fann had been indicted as rioters the sessions before; but the evidence being insufficient, the Court had detained them on a new Indictment of felony. 'But the attempt against these two in that case was so apparently unjust and malicious, that even this Jury (how partial soever in other cases) brought them in *Not guilty*.'

The Bench fined the prisoners (in their absence and without admitting them to plead exceptions) mostly forty marks apiece, for contempts, and John Bolton forty marks;* but Thomas Rudyard £100—and committed them close prisoners until payment, to the *Dog*, by Newgate; a house out of which *during the sessions*, two persons (one the master of the house, the other a prisoner) had died of the spotted fever or pestilence. 'But through the goodness of God they were preserved in health.' And on the 8th October an order was made by the Court of Aldermen, and entered in the Chamberlain's office, to pay the Recorder an hundred pounds, 'as a gratuity for his extraordinary pains in the last sessions at the Old Bailey, in trying the quakers!' (c)

Attempts were made, at different times during this persecution, to force upon the quakers, or upon the persons meeting at their houses, the service of the Church of England. 'On the 26th [of the month called June, 1670] at the Meeting-house at Gracechurch Street, the Lord Mayor *and others* had ordered a Priest to attend, who read the

(b) *Idem*, p. 428.

(c) *Idem*, p. 431.

* He had been haled by soldiers out of Gracechurch Street Meeting, and convicted by Sir John Sheldon, 'on the 5th of the month called June;'—'having exhorted the people to sobriety!'

Common-prayer and preached a sermon in the gallery, *exhorting to the exercise of Christian love and charity!* The novelty of the thing having drawn many persons thither, Geo. Whitehead when the priest had done 'stood up and preached the Gospel of peace and love, showing how contrary thereto all persecution for religion was.' The people heard him with quietness and attention, till *two rude fellows*, with soldiers following them, violently pulled him down and carried him to the Lord Mayor, who sent him for the present to the Gate-house [Bishops-gate] 'for making a disturbance' at a *Conventicle*. At his subsequent examination he made a stout defence; he admitted that, there being a concourse of people of all sorts, many made a noise, but for the women-friends [accused more particularly, and also more particularly *insulted*] some did speak something, as they might judge it their duty: and probably some thought they might, seeing the priest's hearers did speak, the Priest one sentence and they another; and when they cried *Lord have mercy upon us*, some of the women did cry, *Wo, wo to you, hypocrites!* George Whitehead was fined £40 (for the second offence) but he says, 'I do not remember that the fine threatened upon this pretended conviction was ever levied upon my goods, though others were, to great excess.' (d)

On the 3rd of the month called July, in the time of the Meeting at Gracechurch Street, a Priest guarded by soldiers came out of an adjacent alehouse, but as they came towards the Meeting-house the Priest slunk away into the street; the serjeant followed him and persuaded him to come back again, which he did, *with a double guard* [implying some fear of popular indignation] to the door: but then his heart failed him, and he turned away, with the derision of the people. William Bayley, who was then preaching, was taken before the Lord Mayor, and committed to Newgate *for abusing the priest and disturbing him in his office*: though he had said nothing to him.

On the 10th a company of soldiers came about four in the morning, and as soon as the gates were open, drew out a party into the Court: and after some time, the City-Marshal came with a Priest and others: they knocked at a house next the Meeting, and the door being opened rushed in and broke open a door and forced their way into the Meeting house [it not being yet open for the Friends to meet.] Being asked by what authority they did so, the Marshal answered that *he had a verbal order*. After this, the Priest read prayers and preached, and the Friends were kept out by a guard at each door. Howbeit they maintained their testimony by meeting in the street; where, if any began to speak by way of exhortation, the drums were beat to drown his voice, and he was quickly haled away. (e)

On the 17th, again, a company of Trained-bands having kept guard in the street all night, one of them in the morning climbed over the gate and through a window got into the Meeting-house, broke off the lock from the door, and so made way for a Priest and a rabble attending him; for few persons of credit appeared to countenance their

(d) Whitehead's Life, p. 233. Besse, i. 410. (e) Besse, i. 412.

proceedings. The priest performed his office, as usual: and a Friend praying in the street, the drums were beat to prevent his being heard.

Lastly, on the 24th the City Marshal came early in the morning, and broke open the window of the Meeting-house: the soldiers guarded the Priest to read Common-prayer, and kept Friends in the street, beating a drum when any attempted to speak. And on the 31st the Marshal broke open the window with an iron sledge, furiously striking on the heads of such as stood in his way, and kept Friends out of their Meeting-house as before. (f)

Probably, either the priests had now given it up, or there was not a congregation within—for we read nothing more of the service being performed. And the apprehension of *Penn* and *Mead* at the same place followed in two weeks afterwards.

It may be supposed that persons subjected to such treatment, *under the view of the Government*, would have little inclination to try for a remedy by law for their grievances elsewhere. Several cases however occur in this year and the next, in which appeal was made against the illegal proceedings of Informers. Thomas Ellwood in the History of his own Life relates the manner in which (upon the appeal of Thomas Zachary a Friend of Beaconfield, against the proceedings on a false information for meeting, he obtained ultimately a verdict against two informers for wilful perjury; in consequence of which one of them (of previous ill fame) fled the country, so that 'whatever gallows caught him,' he appeared no more there. 'The other lurked privily for a while in woods and bye-places, till hunger and want forced him out. And then, casting himself upon an hazardous adventure, which yet was the best course he could have taken, he went directly to the Jail, where he knew the innocent man suffered imprisonment by his means and for his sake; where asking for and being brought to Tho. Zachary, he cast himself on his knees at his feet, and with appearance of sorrow confessing his fault, did so earnestly beg forgiveness that he wrought upon the tender nature of that very good man' to be his advocate with his Friend Ellwood; who let him know he would suspend the execution of the warrant upon him, according as he behaved himself (or until he gave fresh provocation. 'At which message the fellow was so overjoyed, that relying with confidence hereon he returned openly to his family and labour, and applied himself to business (as his neighbours observed and reported) with greater diligence and industry than he had ever done before.'

These convictions obtained at a very heavy expense, *by the friends of the party* (he being thrown into the County jail for an alleged misdemeanour, in his manner of complaining, by the very Magistrate to whom he tendered his appeal) had the happy effect of putting an end to the trade of informing in the County of *Bucks*: and for every shilling of costs (as T. Ellwood observes) probably saved a pound in after spoil and havock upon the estates of the sufferers. (g)

(f) Besse, i. 415. (g) Ellwood's Life: Ed. 1765, pa, 257—264.

In the county of *Devon*, at West-Alvington, a religious Meeting having been held on the 11th September 1670 at the house of Elizabeth Phillips, widow, several warrants were issued upon an information, under which ten persons broke open the back-door of the widow's house (the warrant specially authorizing that violence) and 'took away her goods, which they shared among themselves at pleasure; leaving neither bedding nor bed clothes for her four small children to lodge in, and her servants for several nights were obliged to lie on pease-straw.' The distrains made on nine persons for this Meeting amounted to above *Eighty-five pounds*. 'The warrants which authorized these distresses were grossly erroneous, having charged £20 for a pretended preacher, though the meeting was held in silence, and having imposed fines on others for the poverty of two persons (i. e. in their stead, as poor) one of whom was not there, and the other had been dead several years. Eight persons appealed jointly and one, Mary Randall, on her own account to the Quarter Sessions; where (by the influence of the Chairman as it appears) the Jury after a long debate (and contrary to the testimony of a Constable present at the meeting) gave a verdict against the joint appellants. Mary Randall proving clearly her case, of the wrong information as to two persons before mentioned, 'the Court ordered her money to be returned, which the convicting justice promised to do, but never did. *Instead of restitution he shortly after granted another warrant against her, for a pretended offence of like nature.*' (h)

"*Leicestershire*, Anno 1670, on the 25th of the month called January, a Meeting was held for Church-affairs and to relieve the necessities of the poor, at the house of John Penford of Kirby-Mucklow. Thither came the informers, and found them consulting together about works of charity. John Penford desired them to look into the books of accounts, then lying open; that so they might not misrepresent the cause of their Meeting. The Informers went and got a warrant to bring John Penford, William Wells, John Carr and Richard Woodland before the Justices at Market-Bosworth. They appeared accordingly, and were charged *with being at a seditious conventicle*. They desired that the informers might give in their depositions in their hearing, but the Justices would not grant it. For indeed they were so partially disposed that one of them, the Lord Beaumont, told John Penford, whom he knew to have a considerable estate, *that he would bring him to poverty*.

"They fined John Penford £20 for his house, and £10 for a preacher, though no preacher was there: they also fined several others £3 6s. 8d. each, so that the whole amounted to £50. Penford and Woodland appealed to the Quarter Sessions, and retained Counsel to plead their cause there. But so arbitrary were the Justices, that they refused to try the appeal unless the Appellants would first take the oaths of allegiance and supremacy: WHICH THEY REFUSING TO DO, THE COURT AWARDED TREBLE DAMAGES AGAINST THE PLAINTIFFS. (i)

(h) Besse, i. 155—159.

(i) Idem, p. 335.

“*Norfolk.* On the 10th of the month called July this year two drunken Informers, Wright and Spendlove, one of whom in his cups had said, ‘We will eat of the fat and drink of the sweet, and the rogues [the quakers] shall pay for all’ came to the meeting at *Norwich*, and having procured a warrant caused nine of the Friends present to go with them before the Mayor. And some dislike being expressed by the people [so far as appears, in words only] as they passed the street, the informers complained to Augustin Briggs, Mayor, and Francis Bacon, Steward, that they were in danger and afraid.—The Mayor committed to prison, *without any cause assigned*, the five following, viz. Thomas Buddery, woolcomber; John Rust, sawyer; Edward Monk, woolcomber; William Waymer, boddice-maker, and Anthony Alexander, tanner—against whom a bill of Indictment *for a riot* was presented to the Grand Jury, but they refused to sign it. The Magistrates, however, levied by distress £20 under the Conventicle act, partly on the goods of Anne Whitlock at whose house the Meeting was held, partly on those of others, her goods not being worth that sum. And for other Meetings in the City soon after was levied, by distress on six friends, the sum of £60 5s. 6d.

“Samuel Duncomb and Anthony Alexander appealed to the Quarter Sessions, but found no redress, *the Mayor and Steward not suffering the witnesses against them to be produced to their faces: but the records of the Court, which had been sworn to in their absence, were taken for evidence against them*; nor were they allowed any copy of those records before their trial.” Subsequent remonstrances by letter procured to the two Friends only a Mittimus from the incensed Mayor, sending them to prison ‘for scandalous expressions against Mr. Mayor and Mr. Steward and the Court of Aldermen.’ Let us try a few sentences from the second letter of Samuel Duncomb, sent to the Magistrates from his prison, as follows:

“If it be hard to you to bear the laying these things before you, you may consider what it is to bear the *Suffering* of them, viz. *Loss of goods*, whereby we have been forced to lodge in straw; *Loss of liberty, spoil of trade, spoil of credit*, and the detriment that you know accrues to young tradesmen thereby. So that we are unable to maintain our aged parents and relations, and others; as we did help to do, when we enjoyed them. Is it not strange that the Steward should appear so tender-hearted towards felons, as to declare openly *that it is better to err in mercy than in judgment*, and be so hard to us as to err in judgment thus, to the ruining of us? I remember I have read that King Charles I. in *his* sufferings, exprest that he was sensible THERE WAS NOTHING WORSE THAN LEGAL TYRANNY, that is, oppression under the pretence of the execution of a law; for, you know *tyranny* is not legal; and it may be judged how averse he was to it, by his Judges’ proceeding (no doubt by his directions) in the trial of *John Lilburn* (at Oxford I think it was) who was active against the king in hostile arms; yet the judges gave him all the advantages he could

take for the preservation of his life, whereby he did obtain his deliverance. By which the king was more honoured than if his judges had taken away Lilburn's life, by hindering him of his advantages."—The letter is subscribed thus, "So, leaving these things to your tender consideration, I remain your prisoner, Samuel Duncomb. P. S. I believe some of the justices that sat in court at our trial were not satisfied with the proceedings therein, *yet inasmuch as they were silent, they cannot be excluded*" [from the censure conveyed in both letters.] (k)

I have passed, I perceive, in detailing these trials, the proper place in point of time for the insertion of the following document:

"An Order of the King and Council for demolishing the Meeting-house at Horselydown in Southwark.

"At the Court at Whitehall, the 29th of July 1670: Present, The King's Most Excellent Majesty, His Highness Prince Rupert, Lord Archbp. of Canterbury, Lord Keeper, Duke of Monmouth, Duke of Ormond, Earl of Ossery, Earl of Oxford, Earl of Anglesey, Earl of Bath, Earl of Craven, Lord Ashley, Mr. Treasurer, Mr. Vice-chamberlain, Mr. Secretary Trevor.

"His Majesty being informed there have been of late frequent conventicles and seditious meetings, under pretence of religious worship, contrary to and in contempt of the laws established, at an house or building at Horselydown adjoining to the Artillery garden, and that the persons who there assemble behave themselves in such riotous and tumultuous manner, that if their meetings be any longer endured his Majesty's peace, and the quiet of his Government, will thereby be manifestly endangered: For prevention whereof it was this day ordered, his Majesty present in Council, and by his express command, that *Christopher Wren*, Esq. Surveyor General of his Majesty's works, do cause the said house or building to be pulled down and demolished, in case from henceforth any persons whatsoever shall presume to meet or hold any Conventicle or unlawful assembly therein under colour of religious worship: And it was further ordered by his Majesty, that this signification of his Royal pleasure be affixed on the said building, to the end that the owners and occupiers of the same may take notice thereof, to prevent and hinder any such meetings at their peril.

John Nicholas." (l)

Thus the man who built 'Saint Paul's' was to pull down *Horsely-down!*—But we shall see how his orders (if ever given) were executed. 'On the 7th of the month called August a Serjeant with soldiers pluckt the Friends out of the Meeting-house, and being out, the troopers came and rode among them in order to disperse them; and wounded several, one of whom, William Howel a carpenter, was run quite through the upper lip with the muzzle of a musket. On the 14th the soldiers kept them from going into the Meeting-house. On the 20th, being the seventh day of the week, a party of soldiers came, with carpenters and others, and pulled down the Meeting-house, and

(k) Idem, p. 495—499.

(l) Idem, p. 695.

carried away the boards, windows, benches and forms, *and sold them*. On the next day, the 21st, the Friends came as usual, and met upon the rubbish of the demolished house, but the soldiers came and dragged them into the street: On the 28th, a Captain ordered his soldiers to knock their brains out: they pulled and haled them from the place, and having kept them till near sunset, carried them to the Marshalsea prison, and lodged them there *without any warrant from a Civil Magistrate*.⁷ A narrative signed by ten of the sufferers details an abundance of cruelties acted on these occasions upon the persons assembled. (m)

“ On the 2nd of September, Sir John Robinson, Lieutenant of the Tower, with one Captain Taylor *and a company of soldiers belonging to the king's regiment*, demolished and pulled down the Meeting-house at Ratcliff, and carried away, that day and the night following, twelve cart-loads of doors, windows, and floors, with other materials, as glass casements and lead, all the tiles being broken in pieces. Some of the materials they sold upon the place for money or strong drink.”

On the 8th a notice *from the Lord Mayor* was affixed on the Meeting house in Gracechurch Street, denouncing it as, in itself, *an irregular building, against the form directed by the late Act of Parliament* for building the city of London, and used for seditious meetings; and prohibiting all persons from meeting there for any exercise of religion, *other than according to the liturgy or practice of the Church of England*—which, it seems, would have made the building *regular*.

On the 11th, and on several subsequent meeting-days, the Friends at Ratcliff, attempting to worship God upon or near the site of their demolished house, were imprisoned and fined. The like (with violence added) befel those met at the Peel Meeting-house not long after; where one young man had a musket broken over his head, and was considered in danger of his life from the blow. (n)

A. D. Third imprisonment of William Penn, [after the decease of 1670-1 his father:]

“ Not long after this trial [of Penn] and his discharge from Newgate, his father died perfectly reconciled to his son, and left him both his paternal blessing and a plentiful estate.*

(m) Idem, p. 696.

(n) Idem, p. 428—430.

* “ He was buried in Redcliff steeple-house in the city of Bristol; and over or near his sepulchre is erected a fair monument with the following inscription:

“ To the just memory of Sir William Penn, knight, and sometime General; born at Bristol, anno 1621; son of Captain Giles Penn, several years consul for the English in the Mediterranean; of the Penns of Pennslogde in the county of Wilts, and those Penns of Pen in the county of Bucks; and, by his mother, from the Gilberts of the county of Somerset, originally from Yorkshire. Addicted from his youth to maritime affairs he was made Captain at the years of twenty one, Rear-admiral of Ireland at twenty-three, Vice-admiral of Ireland at twenty-five, Admiral to the straights at twenty-nine, Vice-admiral of England at thirty-one, and General in the first Dutch war at thirty-two: Whence returning, anno 1655, he was Parliament-man for the town of Weymouth: 1660, made Commissioner of the Admiralty and Navy, Governor of the town and fort of Kingsail, Vice-admiral of Munster and a member of the Provincial Council; and, anno

But his liberty was of short continuance: his old adversaries Sir John Robinson, Sir Samuel Starling, Sir John Shelden, and others [knights in the crusade at home! see p. 189 in No. XXXVI] waylaid him (upon some information) at a meeting, and putting him first under civil then under military escort, brought him prisoner to the Tower. He had been writing at his residence at Pen, Bucks, ‘*A seasonable Caveat against Popery*’ (g) the publication of which in all probability had given offence at Court. At his (private) examination in the Tower a spirited dialogue took place, which is given at length in his Life. Sir John Robinson first enquired his name of the constable, affecting not to know him. The object of the examination was, to establish his having been at Wheeler street, speaking to *an unlawful assembly*. The civil officer admitted, only, that he was there speaking to the people, to which Penn freely confessed; and after some discussion about points of Law, they ordered him the Oath of allegiance, the usual snare when other means failed. Penn refused of course to swear, and Robinson affecting compassion for his case the dialogue proceeded thus:

“R. I vow, Mr. Penn, I am sorry for you; you are an ingenious gentleman (all the world must allow, and do allow you that) and have a plentiful estate. *Why should you render yourself unhappy, by associating with such a simple people?*”

P. I confess I have made it my choice to relinquish the company of those who are ingeniously wicked, to converse with those who are more honestly simple.

R. I wish you wiser.

P. And I wish thee better.

R. You have been as bad as other folks. [The common estimate of such as measure others, in utter want of charity, by themselves.]

P. When and where? I charge thee to tell the company to my face.

R. Abroad, and at home too. [Here Sir John Shelden is thought to have interposed with ‘No, no, Sir John, that is too much.’]

P. I make this bold challenge to all men women and children upon earth, justly to accuse me with ever having seen me drunk, heard me swear, utter a curse or speak one obscene word—much less that I ever made it my practice. I speak this to God’s glory, that has ever preserved me from the power of those pollutions, and that from a child begat an hatred in me towards them.—Thy words shall be thy burthen and I trample them under my feet as dirt.” (h)

1664, was chosen Great Captain Commander under His Royal Highness, in that signal and most evidently successful fight against the Dutch fleet. Thus he took leave of the sea, his old element, but continued still his other employments till 1669; at what time, through bodily infirmities contracted by the care and fatigue of public affairs, he withdrew, prepared and made for his end; and with a gentle and even gale in much peace arrived and anchored in his last and best port, at Wanstead in the county of Essex, the 16th Sept. 1670, being then but forty-nine and four months old.

“To his name and memory his surviving Lady hath erected this remembrance.” Penn’s Works: Fol. 1771.

(g) Penn’s Works, p. 203—217. (h) Id. Life, p. 9—12.

Further altercation ensued on the subjects of the Reformation and Liberty of conscience, and the difference between the religion that persecutes and that which forgives—for which the Reader is referred to his 'Works.' They committed him for six months to Newgate: he parted with them in perfect charity, desiring their forgiveness of God; and during his imprisonment wrote another Tract, equally adverse to their principles with the former, entitled 'The great Case of Liberty of Conscience once more briefly debated and defended, by the authority of Reason, Scripture and Antiquity: which may serve the place of a general reply to such late discourses as have opposed a Toleration;' besides a Paper directed 'To the High Court of Parliament' and several pieces of occasional Controversy.

(To be continued.)

ART. II.—*Dr. Pinkerton's Account of the Russian Clergy.*

My Friend Dr. Pinkerton has lately published by subscription a volume entitled '*Russia, or Miscellaneous Observations on the past and present state of that country and its inhabitants.*' This work is chiefly composed of information collected in his different journies in the service of the British and Foreign Bible Society. I have read it in our family circle, and found in it a great deal of useful information, conveyed in an agreeable (though desultory) manner. My own attention has been more particularly attracted by his account of the Clergy in that great Empire, a subject in close connection with the purpose of my own work. He gives the well-informed part of them a good character for tolerance, an open kindness to strangers, and simplicity and diligence in the exercise of their ministry. 'I have found among them (he says) persons of genuine piety, learning, and benevolence, abstemious in their habits and exemplary in their lives; distinguished for candour, modesty, and a truly primitive simplicity of manners.' Their senior Metropolitan's whole revenue did not amount to £600 per annum, out of which he had to keep a coach and six, and a corresponding domestic establishment. The spirit of this Hierarchy, however, has proved in the result inimical to the Bible Society, and has succeeded in putting a present check on its operations. We will see, therefore, by further extracts, whether it be not on the common foundation of priestcraft all the world over. *Ed.*

"How far the first bishops of the Russian Church acted in the spirit of the Apostle, when he declared to the Corinthians 'I seek not yours but you' will be seen from the following historical facts respecting the revenues and power of the Russian priesthood, in ancient times:—The second Metropolitan, *Leontius*,* obtained for the Clergy from the Royal convert Vladimir, such concessions as divested the sovereign of a great part of his own rights. Vladimir granted to the Clergy throughout his whole dominions, *the tithe of every kind of grain, cattle, fish, wild beasts [game] of commerce [profits in trade] the revenues of the Courts of*

* Christianity was introduced into Russia by Greek Missionaries in the 9th Century—and on account of the great distance of the country from Constantinople, the Patriarch of the Greek Church there, had a kind of patriarchal Vicar here, who was Metropolitan of all Russia.

justice, &c. &c. to be delivered annually to the bishop of the see.—Neither the Tzar, nor any layman whatever, had a right to interfere in the affairs and government of the Church. To their cognizance belonged *contracts of marriage, the ceremony of marriage, divorces, settlement of differences betwixt man and wife, and relatives*; and under this pretence they frequently interfered in matters regarding property also. To them was referred every kind of moral transgression, such as *marriage within the limits of consanguinity, or between godfathers and godmothers, rape, evil speaking [defamation] adultery, non-observance of the fasts, heresy, witchcraft, enchantment, the evil eye, disrespect to the Church, sacrilege, illegitimacy, &c.* in all these cases the Civil powers were strictly forbidden to interfere.

“Again, the different ranks of the Clergy, their wives and children—*midwives, widows, strangers, paupers, monasteries and monastic baths, hospitals, physicians and usurers* were all placed under the authority of the Church. The *measures and weights*, throughout the whole of the Tzar’s dominions, were under the special superintendance of the bishops.” All this, with the penal sanction, on Vladimir’s part, of the strongest imaginable curses on transgressors of the ordinance: page 233.

“That the Russian Clergy had very great power and influence in *political affairs also*, is evident from many parts of Russian history.—In ancient times (said the Metropolitan *Seraphim* to our author) that which the Tzar proposed, and the Patriarch blessed [how like is this to a war sermon!] was received by the people as the voice of heaven.” p. 237.

The same causes which so enriched the Clergy of the Western Church operated also in the Eastern—absolution in the hour of death, on condition of putting on the black veil and dying as Clergy—leaving their wealth to the Church; visions, apparitions, false miracles.—‘Many of the Russian sovereigns had the same opinions with their subjects, on these points: they not only added to the property of the monks but became monks themselves. Even the most enlightened Tzars, who saw the great evils which arose from this unnatural state of things, felt themselves unable to stem the torrent of Clerical influence, or even to attempt it.’ Ioan Vasilivitch, 3. and 4. Grand dukes, tried a kind of Mortmain Act; they made it unlawful to sell villages and lands to the monasteries and bishops,† without the special permission of the Crown. But the Tzar, 1681, to obtain the *benediction of the Clergy upon his sixth marriage* [something, in motive, like the case of our Harry the Eighth] returned all the villages which had been taken from the Church by the statutes of 1557; and granted them still greater facilities in procuring more.—

“Among the changes which Peter the Great wrought in Russia was, not merely that of correcting the shameless abuses and irregularities among the monks and clergy—he also deprived them of nearly all their rich endowments. Having abolished the Patriarchate, and established the *Holy Legislative Synod* in its stead, on the 18th Sept. 1724 he erected the second department of the Synod, under the name of the *Kammer Kolegia*. To this court was committed the management of the villages belonging to the patriarch, bishops, monasteries and cathedrals. And out of the monies, which remained after paying the capitation-taxes for the peasants, they appointed the necessary sum for the support of [their] servants, invalids, poor, orphans, and monks, and for Divine service; also for the support of the bishops, the monasteries, &c.—

“But it was left for the Empress Catherine II. to annihilate the power of the Clergy, and to complete their impoverishment, which had been so effectually begun by Peter: for she appropriated the whole of the immovable property of the Church and Clergy to the use of the Crown; apportioning stipends in exchange to the Monasteries and their rulers. The following statements, made to me in 1832 respecting the stipends, by *Seraphim*, the present Metropolitan of St.

† At the end of the 15th Century the monasteries of Russia were possessed of about *one million of slaves*, with extensive landed property on which they resided; not to mention their immense riches in *moveables*. [Rev. xviii. 11—13.]

Petersburg and Novgorod, will scarcely be credited in these parts of Europe; and especially in England, where such ample provision is made for the Clergy. 'Our secular Clergy (said he) are so much engaged in the duties of their office, that there remains little or no time for them to study: their income is confined to the free-will offerings of their people; and excepting about twenty-six churches in Moscow, and twenty in Petersburg, which afford adequate stipends, *the whole body of the Russian secular priesthood have but a scanty subsistence for their wives and children*: on this account, many of the village clergy cultivate their fields with their own hands, and have no time to think of improving their minds by study.—As to the regular clergy, they are few in number in proportion to the labour that devolves upon them, of teaching and superintending the *spiritual schools*, overseeing the monasteries, and filling the office of bishop.' An *Archimandrite* (next in rank to bishop) had not above £40 per annum of regular income. [In Russia, however, the *Civil* and *Military* places are understood to be paid chiefly in perquisites.] The number of Clergy of all ranks is about 215,000: and the sum allowed by Government for their support only about two millions of roubles, or £80,000 [7s. 5d. each] so that *they* are mostly dependent on the free-will offerings of the people, at baptisms, marriages, funerals, &c.' in fact, in the situation of the Curates in England, and the Parish priests of the Church of Rome in Ireland; doing their work, and receiving their pay from those whom they serve in it. p. 241.

—“Their sermons are, in general, simple homiletical compositions, such as the bearded boors before them, in their sheep-skin coats and sandals made of the rind of the Linden-tree, can well understand.”—“The Clergy of the present day are exempt from all taxes, from providing recruits, quartering soldiers, and from every kind of civil burthen. They are also exempt from corporal punishment; and are allowed to purchase lands, but not slaves.” p. 248—9.

ART. III.—*Anecdotes of silenced Ministers.* Continued.

“Ejected from N. Walsham, Norfolk, Nathaniel Mitchell.—He was an holy sincere good man, but under melancholy for many years. *He* was rescued, in a battle wherein few escape, being under sore temptations to destroy himself.—Many prayers were put up to God for him, and many more to God with him; and he himself, when out of his bed, was almost always alone upon his knees. His friends durst not have trusted him the twentieth part of the time he was alone, but as they found him not alone while with God, and safe in his blessed company.

“After his continuing some years in this deep affliction, it pleased God considerably to rebuke the tempter, so that though he had a remaining bodily disorder, yet his mind was much more free from those impetuous assaults. And at last he died the ordinary death of men, and quietly in his bed surrendered up his soul to God. And for some years before he died, he did little else but read and pray.” *Calamy.*

If this ‘sincere good man’ had done *much*, beside reading and prayer, for the alleviation of his malady, in the way of bodily exercise and innocent if not useful occupation of his mind, I know not who could justly have found fault with him. They who expect melancholy, or hypochondriasis, to be cured by religious exercises alone, *expect a miracle*—and should ask themselves what right they have to call for

supernatural means, where the natural are provided to their hands. I speak of that which is the result (as is very often the case) of natural and constitutional causes, and of a want of due care in regulating and controlling these.

Where melancholy ensues from a known *moral* cause, and is connected with an evil conscience, it is plain that the religious treatment must take the lead—and the more mildly and reasonably this is administered (so it be by a ‘holy sincere good man’) the more likely it is to succeed. The party may be considered as under ‘the ministration of condemnation’ already—the great point is, to get him heartily to second his Judge in the sentence, and condemn himself; not merely brood in discontent and sorrow over his case. This once effected, the consolations of the Gospel may be poured in to good purpose; and will do more than all outward helps.

But we see that it is the lot of some, with the utmost sincerity and tenderness of conscience, still to have to fight this battle with gloomy self (see No. XXXV, p. 270); in which the author remarks (though in our times it is, I hope, far less applicable) that few escape.

The Enemy of all good, taking advantage of a peculiar temperament, seems to make it his business to drive some religious persons to despondency, that he may then make use of their misconduct, or of any accident which may befall them, to the direct prejudice of Religion itself. We should be very careful, on this account as well as for the sufferer’s sake, how we treat persons in this situation. It is plain that, instead of being shunned and despised, they should be often spoken to, in a mild and engaging manner, and treated as one would a beloved child under any outward distress; yet without intruding upon them beyond their ease and freedom.

I believe that not any inference can be fairly drawn, even from the worst results of religious despondency, against the most deeply serious views of religion itself. God is not pleased to work a miracle to satisfy *our* sense of what is expedient: he has provided means, both natural and spiritual, for the alleviation and cure of this disease, and if we neglect to apply them, and each of them in its place, we must suffer the consequences.

But viewing the case spiritually of what use (it may be asked) was this man’s life, to himself or others? The question admits, I think, of a satisfactory reply. He was in the ministry of the word, and his peculiar experience (like John Bunyan’s) most probably enabled him at seasons to be more than ordinarily useful in his public addresses, *to those who could sympathise with him in that tried state of mind.* Paul’s thorn in the flesh (the messenger of the adversary to buffet him) was probably a strong and constant inward besetment, and (according to the Divine declaration, 2 Cor. xii, 9) answered this very purpose.

And after all (where *Patience* has its perfect work) who shall say what benefit may not accrue to the Church at large, from the secret prayers and mental conflicts of such individuals. *Milton* says of the Majesty of heaven: ‘Thousands at his bidding speed, posting o’er sea and land to do his will. They also *serve* who only stand and wait.’ Much more, then, they who keep a post against the enemy! *Ed.*

ART. IV.—*A Century of Russ Proverbs.*

In the work of my Friend Dr. Pinkerton, already quoted in this number, he has inserted a pretty large specimen of the proverbs in use among the Russians, translated from a volume published at Petersburg in 1822; containing 5365 Russian proverbs, many of them taken from Scripture, and some from Greek and Latin authors. As it is now very unfashionable (whether very *wise*, or not, I will not determine) to take these 'grave saws' into our mouths, they have regained, I presume, somewhat of novelty—and the present generation may thank me for entertaining them with a few in this work. In which I shall be the more readily indulged by readers of my Friend's book, because the hundred proverbs which follow *are wanting in his specimen.* *Ed.*

1. A good soldier is not hired but chosen.
 2. Mean fare is soon forgotten: evil treatment is remembered long.
 3. They who forget forgive.
 4. A bad wife grows uglier—a good one prettier.
 5. The young man boasts a deed and the old repents of it.
 6. The first beggar gets the largest alms.
 7. Live and learn—be it ever so long a turn.
 8. If thou see the high road, leave the bye road.
 9. Where frost prevails, hunger assails.
 10. Beat thy mujik with roubles [pay thy ploughman his wages.]
 11. Fear not the dog that barks—beware of him that bites.
 12. A rainy summer?—The better autumn.
 13. Aye, keep the house—but be sure go out to Church!
 14. There is light in the hut? Well, it is lighter abroad.
 15. In Moscow the bells ring oftener than they dine.
 16. Fish in troubled waters.
 17. A good Landlord? A good house.
 18. Every body loves truth, but not to tell it.
 19. The mujik is a sack—you may put into him what you please.
- [‘ Me prenez vous pour une cruche?’ *La Fontaine.*]
20. The mujik spins no flax and wears a shirt: his wife spins and has not a shift.
 21. Any shoe for the barefoot.
 22. Yon little fort safe on the hill, has not a crust, nor land to till.
 23. The dream was frightful, but God is merciful.
 24. The bashful turn red, where the shameless turn pale.
 25. Sorrow avails nothing, when death is here already.
 26. The prayer to God now will avail thee hereafter.
 27. Tell thy dream when the thing has come to pass.
 28. Out of empty dishes who can dine?
 29. The Tzar may bid us go, but it is God who shews the way.
 30. A good Abbot? Good monks.
 31. The sick shun the grave; in health they posted towards it.
 32. A large ship—deep water.
 33. Sickness confers not grace.

34. Be angry, but keep thy fists down !
35. A guest observes much, though he departs soon.
36. Prepare the sledge in summer, the carriage while it snows.
37. Swift as is the hart his death overtakes him.
38. Simplicity is worth a hundred of the Saints.
39. Where the Khan is, expect to find the horde. [The flock is near if the Shepherd appear.]
40. Wo unto us ! We have not salt to our sweet pudding.
41. Honest poverty is beyond shew.
42. The snake in the grass ; the deceiver in smooth words.
43. The bear sucks his paws and lives the winter through.
44. They sold the skin before they had killed the bear.
45. Much grass comes to little hay.
46. Youth flies like an eagle and reasons like a woodcock.
47. The New moon is not seen for a whole night.
48. His lips are wet from his nurse's breast.
49. You break your shins on what was laid to keep you out of the dirt.
50. A mujik rich ? Why, an Ox hath his horns !
51. Thou hast helped a friend ? Expect help in thy turn.
52. The snows will melt the frost will go,
Then forth will come whate'er we sow.
53. Money says nothing but does much.
54. A man in health fears not his task.
55. The priest knows the peasants' good nature.
56. Make not a cunning man thy friend.
57. The man would suffer for an age, rather than die now.
58. Better be in adversity than play the fool.
59. God hath wetted—he will dry it.
60. Art thou blessed with health ? Go work and get wealth.
61. Ten kopiks in the house before a hundred in the street.
62. Heaven is high, and to the Tzar it is far [a speech of the reckless.]
63. Judge not others : look to thyself.
64. The fool teaches the fool, and both are void of instruction.
65. A bad escape, from the fire into the water !
66. Maid, ask a husband for life—but know thy man ere thou take him !
67. To bear children is not to break twigs.
68. Long as he lived, the good man died too soon.
69. Pay thy debts—thou wilt be all the merrier.
70. Your people steal and ours receive it. [How true of the purchase of prize goods in war !]
71. Water to the wine —not wine to the water.
72. The Wolf changes his coat, not his nature.
73. They hung the thief, but were ruined by the costs.
74. With the man out of work the house is half undone—with the wife sick, quite
75. The husband drunk, the wife takes revenge on the crockery.

76. The Miller is always in plenty—but it is of noise.
77. If the woman lose her head, what shall we do for bread ?
78. My friend's water rather than my enemy's mead.
79. Poverty—not vice !
80. He was running from the wolf when the bear caught him.
81. The Falconer knows the wood.
82. A ward is not a sparrow, to be let fly in a moment.
83. Sleep is death's brother.
84. You cannot put thanks in your pocket and spend them.
85. The face is ever outward.
86. There is not a fox but can shew a tail.
87. Better quarrel at once than be always hating.
88. Our two hands wash each other.
89. Cut and eat while thou seest the meat.
90. The smith made the tongs to save his fingers.
91. The alphabet is learning, though a child can repeat it.
92. Without faith of what use is prayer ?
93. Money should be told, and corn meted.
94. 'Tis not cooks alone that use large knives.
95. Do not every thing by faith ; there is room also for discretion.
96. The smoke will not break thy bones. [True, says the poor drummer-boy, but the ball may !]
97. You can't hang all the house on one pin.
98. You are not to measure the cloth by your own yard.
99. The horse is bad ? Get off at once !
100. Expect not good corn from bad seed.

ART. V.—POETRY. *Sonnet: On the imprisonment in France of John Bowring, Esq. 1823.*

BOWRING, thy spirit felt the pangs of power,
 What time reluctant France her iron key,
 Mov'd by despotic mandates, turn'd on thee
 Sever'd from help and friends in Boulogne tower !
 But tell me, now, what in that anxious hour
 Gave force (more than of stone) to misery,
 Gall'd more than fetters ? It was tyranny—
 The sense of might and wrong ! For diet sour,
 Watching and toil and the cold ground his bed,
 With griefs unnumber'd more, in some good cause
 Lab'ring maintained by freedom and just laws,
 The Briton bears—nor droops his honest head :
 But show the rack and his close thoughts require,
 Then Patience, Heaven ! Or all his soul's on fire !

Communications may be addressed, **POST PAID**, "For the Editor of the *Yorkshireman*," at the Printer's, Pontefract ; at Longman and Co's, London ; John Baines and Co's, Leeds ; and W. Alexander's, York

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ART. I.—*Quaker Marriage Ceremony and Records.*

(Continued from page 300.)

The subject of Marriage has ever been in the eyes of this Society a solemn and important one; and the Contract itself, an affair to be proceeded in with deliberation, and ‘in the fear of the Lord;’—not slighting the controul of parents, nor neglecting to take the advice of Friends.

Not only has the Society exercised a constant care, from its very origin, over the youth in this respect, but Parents themselves have been made responsible in their rights as members, to the body at large, for the due exercise of their trust in God’s behalf. ‘Parents [says the Yearly Meeting of 1722] who have children to dispose of in marriage are tenderly advised, not to make it their first or chief care to obtain for them large portions, or settlements of marriage; but rather be careful that their children be joined in marriage with persons of *religious inclinations, suitable dispositions* [and] *temper, sobriety of manners and diligence in business* (which are things essentially necessary to a comfortable life in a married state): and carefully to guard against all mixed marriages, and unequal yoking of their children [with others] therein:’ *Printed Epistle.*

By the term *mixed marriage*, I need scarcely explain to any reader conversant with the Society, the Yearly Meeting intended to denounce a union, in this closest of all relations, between such whose religious sentiments, and habits of life acquired by education (if not also their

Creeds) should differ so far as to render it impossible for them, without an implicit yielding of the point of *Conscience* on one side or the other, to worship God in company, and bring up their children in a manner satisfactory to both parents.

In 1752, therefore, the Meeting found itself obliged to issue the following Minute :

“ This Meeting being sorrowfully affected under the consideration of the great exercise brought on Friends, by divers in our Society entering into marriage with such as are not of the same faith ; or [who] being in profession with us are married contrary to our established rules ; to prevent which many minutes directing *dealing* with such offenders [disciplinary admonition] have from time to time been made, *but it doth not appear that the said minutes extend to parents and guardians*, that may be consenting to or encouraging such marriages ; it is therefore the direction of this Meeting, when that appears to be the case, that such parents or guardians, so offending, be dealt with in a spirit of Christian love and meekness, and unless satisfaction be given to the Monthly Meeting in which such circumstances may fall out, that a testimony [of disownment] do go forth, for the clearing of Truth, against such offenders.” *Minutes, &c.* p. 102, Ed. 1783.

By reference to the documents inserted in No. XLIII, on this subject, the Reader will perceive that the *consent of parents to the marriage* was very early made a part of the preliminary declaration in the Certificate—but it does not appear, that it was considered an *indispensable requisite to the union*, of such as were entitled to contract marriage by the Law of the land. It is evident, that the same repugnance on the part of parents (‘ of the world,’ or tied to another religious denomination) which would have hindered the joining of young persons with the Society, must have operated also to forbid their contracting marriage in it. Hence, such were obliged to throw themselves for support on the unity and approbation of the religious people to whom they were now associated ; and we find, accordingly, larger and more earnest testimony to *this*, than to the consent of their natural relations. George Fox himself, it may be observed, in his first advice in 1653, mentions only the conditions of being ‘ free from all others and *their relations satisfied* ’—which latter condition being in any case made unattainable by the circumstances abovementioned, it is not to be supposed that they, who could dare to disobey parents in the choice of a *spiritual connexion*, would not also do it, and with a good conscience (lawful and sufficient causes moving them thereto) in the Matrimonial. The Yearly Meeting of 1690, with due discrimination on this point, says accordingly in the *Printed Epistle*, ‘ And we do also, in the name of the Lord, advise and exhort all young and unmarried people among Friends, that they do not make any motion or procedure one with another upon the account of marriage, without first acquainting their parents or guardians therewith, and *duly waiting upon them for their consent and agreement therein.*’ This refused, for like reasons with the approbation of their choice in joining the society, the doctrine of our Lord in various places of the four Gospels would be recurred to in aid of their resolution ; and their *worldly expectations* from such relations given up accordingly. All which, however, supposes the parties to be taking the advice of the Society, in waiting upon God for His counsel and direction, and moving under it in this affair.

To proceed now with the Extracts and documents, the following *Certificate* is of the next generation, in the same family as before. It is on a larger parchment, with the form printed, and a *Five Shilling stamp* annexed, in the left hand corner at top. I obtained it with the other, from a descendant of the parties, about forty years ago.

“Jacob Butterfield of the town of Reigate in the County of Surrey Mercer son of Edward Butterfield of Colshill in ye County of Hartford, and Mary Martin daughter of Dorothy Martin of Charlwood Widdow

Having declared their intention of taking each other in marriage before several Publick Meetings of the people of God called *Quakers* in Reigate and Capill according to the Good Order used among them, whose proceedings therein, after a deliberate Consideration thereof (with regard unto the Righteous Law of God, and Example of his People Recorded in the Scriptures of Truth in that Case) were approved by the said Meetings, they appearing Clear of all others, and having Consent of Parents and Relations Concerned.

Now these are to Certifie All whom it may Concern, That for the full accomplishing of their said Intentions, this Five and Twentieth day of the First Month, called March in the year, according to the English Account, One Thousand Seven Hundred and Three They the said Jacob Butterfield and Mary Martin appeared in a Public Assembly of the aforesaid People, and others met together for that purpose in their Publick Meeting-place at Reigate in the County of Surrey, and in a solemn manner, he the said Jacob Butterfield taking the said Mary Martin by the Hand did openly declare as followeth, I Jacob Butterfield doe in the fear of God, and in the presence of this Assembly, Take this my deare friend Mary Martin to be my Wife, Promising by ye assistance of God to be to her a faithful and loving Husband till death separate us, or words to that effect, and then and there in the said Assembly, the said Mary Martin did in like manner declare as followeth, I Mary Martin doe in ye fear of God and in the presence of this Assembly take this my friend Jacob Butterfield to be my Husband, promising by the assistance of God to be to him a faithful and loving Wife till it shall please God to separate us by death or words to that effect.

And the said Jacob Butterfield and Mary Martin as a further confirmation thereof, did then and there to these Presents set their Hands. And we whose names are hereunto subscribed, being present among others, at the Solemnizing of their said Marriage and Subscription, in manner aforesaid, as Witnesses hereunto. have also to these Presents subscribed our names, the Day and Year above-written

Jacob Butterfield

Mary Butterfield

The Relations. Abraham Butterfield, Isaac Butterfield, Mary Butterfield, Dorothy Martin, Beneth. Martin, Thomas Martin, Sarah Colcock, Rebekah Martin, Susanna Martin, Thomas Colcock, Richard Garton, Ralph Savage. [Witnesses] *Ambrose Rigge, William Penn, John Vaughton, Nathaniel Owen, Samuel Smyth, William Wragg, George Vaux, junior, (a) John Bullock, Joseph Bostock, George Garrett, Thomas Aynscombe, Thomas Whitbread, George Abell, William Jeale, John Cooper, Henry Shew, John Humphery, Jane Humphery, Francis Owen, Elizabeth Roberts, Ann Owen, Thomas Belch, John Hall, Mary Dann, Sarah Lambert, Mary Boaker, John Humphery.*”

In Burton [now included in Pontefract Monthly] Meeting, in the Records before cited (in No. XLIII.) we find the *Register* changed in 1682 to the form following: ‘Robert Stores of Yorke did take Aune Smith of Barnsley daughter

(a) These seven stand in the first column, by themselves, being probably the Ministers and Elders present. In 1703 (as appears by his ‘Life’ prefixed to his Works) William Penn was resident ‘at Knightsbridge, over against Hyde-park-corner;’ where he wrote in this year some prefaces to works published in behalf of the Society.

of John Smith of y^e same to wife y^e seventeenth day of y^e ninth month called November in y^e yeare 1682. Witnesses as followeth, and many others [twenty names subscribed].

The next remarkable feature in these Records, is the form of declaration used by the parties in the ceremony of Marriage in 1715—(instance, in the marriage of Richard Harrison of Monk-Bretton to Mary Ffrancis of Red Marshall co. Durham, at Burton). Which form being also that in general use before the late alteration by the Yearly Meeting's Committee, it appears that the practice of near an hundred and twenty years was, on that occasion, thrown aside in an hour:—but of this more, anon.

After 1746 this Register is again in brief, and refers to the number, but does not state the names, of the witnesses to the *Certificate* held by the parties. The first mention of this being on a *Five Shilling stamp* occurs in a record of the marriage of H. Dickinson to Hannah Brooke, at Highflatts, 4th Eleventh month 1737-8: and the first place in which the Certificate is mentioned as being agreeable to the Rules (we see great variety in what precedes, and the Yearly Meeting of 1754 at length settled the form of both record and Certificate) is in the marriage of Joshua Earnshaw to Hannah Dickinson, 14th Third Month 1761. This mention of the conformity of the Certificate to rule, (sometimes with an exception stated where the declaration made by the parties varied a little, in words only) continues down to 1770. In the succeeding four years contained in this book, *the Certificate of each marriage is copied at length, together with the signatures that were attached to it in the Meeting.*

I trust that neither any member of our own society, nor any descendant of the parties whose honourable matrimonial contracts are here revived, will think of censuring me for bringing forth, with a single view to public usefulness, what has been hitherto (it may be, too much) hidden from the view of *the many whom it may concern*. It will be shewn in the sequel that, with all the variations of form, the *substance* of the contract and the record has ever been preserved, among us as a Society: and with regard to publicity, our Lord himself charged his disciples (in the great work of reformation in the earth) to let the things which he gave them in the ear and in closets, be preached in daylight on the house-tops. Matt. x, 27. *Ed.*

(To be continued.)

ART. II.—*On Fasts by Proclamation: On Ecclesiastical misrule, and the true Repentance.*

The following thoughts were, bonâ fide, penned at the time which the facts point out; but in no way, then, made public. The Author does not regret having withheld them thus far; but he deems it now seasonable to insert them in this work. The occasion, *the Cholera*, has been permitted (or providentially ordered) to cease among us, as an Epidemic disease, and a subject of public alarm: whether ever to be

renewed in that measure *in our time*, is a secret which the lapse of years can alone disclose. But having ceased thus; and ceased, as may be reasonably concluded by unprejudiced persons, not in the time of man's asking, but rather in that of God's ordering, any notice of it, now, will scarcely be deemed an abuse of the Christian liberty of an individual, or an attempt to discourage any right concern to intercede with Divine Goodness and Mercy, in our fellow-creatures' behalf. It is against *Priestcraft* and the spirit of *Intolerance* that the writer's argument lies—and the thing he pleads for, AS AN ACCEPTABLE SACRIFICE, A FAST WELL-PLEASING TO THE ALMIGHTY, *remains to be done*. Yet more, the time is drawing near in which it should seem that it must either be done (and that effectually) FOR THE PEACE AND GOOD OF OUR COUNTRY; or postponed through an indefinite period of Civil strife and confusion—to be done with yet greater cost to the oppressors of Conscience in the end. A consequence which it is earnestly desired that God of His great goodness may be pleased to avert from us; and against which it may become every true PATRIOT, whether he fast or not therewith, to pray in private! *Ed.*

“Persons who venture to disobey an Ordinance of the State, issued in favour of a National Religious Establishment, pleading conscience and claiming their Christian liberty in the case, should be prepared with reasons for their conduct. And when (having rendered a reason) the Event seems rather to justify the dissidents, they may not perhaps exceed their place and duty, in making the case known to their Fellow-citizens. *Experience teaches, where argument and doctrine fail*: but to gather this fruit, we must go back to the occasion of the error, and thence trace it to its results. It is not, I trust, in any hostile feeling towards the members of the Hierarchy that I write these remarks, but in a disposition to be instructed, (along with my Fellow-christians), by whatsoever we are called to suffer, at this season.

“The *London Gazette* Monday, February 6th, 1832, contains a Proclamation in the King's name for a *General fast*; in which we are called upon ‘to humble ourselves before Almighty God, in order to obtain the pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty, for averting those heavy judgments which our manifold provocations have most justly deserved; and particularly beseeching God to remove from us that grievous disease, with which several places in the kingdom are at this time visited.’

“I cannot forget that this Ordinance had been demanded of the Government, at various times before it was issued, by a certain party among the Clergy, who were likely to become conspicuous, as officers of the Church, in carrying it into effect. Every reader of the Paper from which the following gentle notice is extracted must recollect, I think, not a few passages *of its own*, possessing a similar spirit and tendency. ‘The Ministers, Elders and General Session of *Saint John's parish, Glasgow*, have drawn up a petition, to be signed by the members of the congregation, imploring his Majesty to appoint a day

for a general fast, to be held over the whole country. This fast is said to be called for on account of the alarming and critical state in which the country is at present placed. *If His Majesty should not agree to this proposal, a day is to be fixed by Saint John's parish, for the above purpose.* From the *Glasgow Courier*; in the *RECORD paper*.

“Now a plain Christian, whose head was not altogether turned by Church power, or filled with extravagant notions of Uniformity, and the like, feeling in himself that it was a time which called for humiliation before God, would proceed (one would think) at once to the discharge of this duty in his own behalf:—and the like reasoning may be applied to congregations also. If their pastor and they deem it reasonable, let them fast and pray, by his example and under his direction. But why is ‘Saint John's parish,’ or any other parish, or any Junta of persons Ecclesiastical to exercise a dictation in these matters ‘over the whole country?’ It may be said, that national sins call for national confession and repentance—but if *the nation* be so insensible and unprepared, as not to think of it *over the whole country*, is it likely that it will immediately become prepared upon notice from Saint John's parish in Glasgow? I will venture yet a little higher; and ask whether this were likely to happen *suddenly*, upon notice from the King himself. But if the thing be done (whether by individuals or in parishes or ‘over the whole country’) *by direction and constraint merely*, and with the heart and mind unprepared, is it likely to prove acceptable and availing? The sentence of our Divine master is, ‘When thou prayest, enter into thy closet and shut thy door’—and he reproves the Pharisees for saying their prayers, standing in the synagogues and at the corners of the streets that they might be seen of men, [coming both ways] adding, ‘Verily I say unto you they have their reward:’ by which he doubtless meant the applause and reputation they sought through this notoriety. Will the Allseeing God regard our fasting and prayer the more, because it is *performed* in public and in concert,—by command and with ostentation,—and because the Church officer has prepared an eloquent discourse, to be preached and then printed on the occasion?

“Protesting then, (if I need do it), my own loyalty to the *State* and unshaken attachment to our excellent Constitution (take the term here in its old established sense, as it stood before the words ‘*Church and*’ were added) and conceding to my Christian fellow-subjects all the liberty I claim for myself, let me, as a dissenter, here object *to the principle of such requisitions*, on the part of the Civil power, to acts purely of a religious nature. I am firmly persuaded of this, as a lasting truth, that prayer and fasting can only be acceptable to Almighty God, when and so far as they are performed ‘in spirit and in truth.’ Now, first as to the individual; to what shall we look for bringing him to this, but to the operation of the spirit of Truth, in his understanding and affections, as an individual. Secondly, as to congregations, is it not more probable that these would be duly prepared, and the act rightly performed, if they with their Pastor or Elders were left to find the time for themselves—or, in case they did

not perceive the way open, to omit attempting it? And is there not great danger of formality and hypocrisy, if the duty be pressed upon all at once (whatsoever their condition) to be gone through on a certain day, and on no other?

“But, lastly, is *this* the fast that the Lord hath chosen? Considering the nature of some things which the Establishment expects its members to pray for customarily, the dissenter may well be allowed to ask, before he complies with this *Ordinance extraordinary*, whether the conditions necessary to success in the exercise have been fulfilled. Let us look at the subject as it stands in Holy writ: ‘Wherefore have we fasted and thou seest not—have afflicted our soul, and thou takest no knowledge?—Behold, *in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate and to smite with the fist of wickedness!* Ye shall not fast as ye do this day, [if ye desire] to make your voice to be heard on high. Is it such a fast as I have chosen: a day for a man to afflict his soul, to bow down his head as a bulrush, and spread sackcloth and strew ashes? Wilt thou call *this* a fast, an acceptable day to the Lord? Is not *this* the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free; and that ye break every yoke?’—Let me now appeal to the candour and patience of every member of the Establishment, while I tell them plainly that they are exercising, in this affair, an authority which, but for mere force on their side, would apply as to outward influence to but the half of us at the most ‘over the country;’ and to these under very doubtful circumstances, as to the inward and spiritual part of the work. There is held over the remainder, in this State-instrument, that which they cannot contemplate without being reminded of the expostulation of the prophet, in God’s name, with his people of old: and while they see the head of the Conformist bowed down ‘as a bulrush’ for the day, to rise again the instant the pressure of the Ordinance is over, and behold the manner in which the thing is commonly treated *in the compliance* by the multitude who receive it, they cannot suffer the zeal and high words of a few leading Pharisees to drive them to the belief, that all this is the Almighty’s doing; and that themselves are but his passive instruments in the thing.

“We are ordered in the Proclamation to beseech God in particular to remove from us that grievous disease, with which several places in the kingdom are at this time visited. I shall remark on this order, as on a proceeding *of the power Ecclesiastical*, although the act be the King’s. When we consider the nature of this pestilence, its gradual irresistible progress, and vast extent—the many countries through which it has already passed—and the apparent certainty that it will do its work here, also, might it not become us, hereafter, rather than ask a miracle to be wrought for us (who so signally merit chastisement and need humiliation) to petition *for grace to behave ourselves aright under the rod?* What has in effect resulted? When this Proclamation came to my hands, ‘Feb. 8th, 1832,’ the grand total of cases reported to the Board of Health was 3,924. At the time I now write

it exceeds thirty thousand ! Had we been fasting and praying ever since, in the manner enjoined by Christ, washing the face and anointing the head to *avoid* publicity, but applying in heart to our Father who is in heaven, we might ere this have perceived **WHAT IT WAS THAT WE HAD TO DO, FURTHER** ; and have come to the conclusion that it was time for the members of the Establishment *to release their dissenting brethren from every remaining Civil disability, disadvantage, or impediment, on account of their religious belief* ; if not to take order also for the more Scriptural and charitable, and (these provided) more *effectual* administration of Christian discipline, among themselves. ‘ It is shewn thee, O man, what is good ; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God ? ’ This is the way to become qualified to meet trouble with firmness of spirit—to behave ourselves aright under inevitable suffering and distress—and having done our duty here (not spent life in lamenting that we had omitted much, and exceeded in more) to be accepted of our Lord, as good stewards, and received into his place of rest hereafter : Amen.”

ART. III.—*Remarkable instance of Inquiry respecting property taken in war : and of reparation made to the community and individuals by Friends.*

Some facts, which have occurred in the practice of our Society, exemplify very strongly its care to adhere to its principle, of abstaining from the profits attending warlike operations, against the political enemies (or parties deemed so) of the Country : and one in particular, *which has resulted in the establishment of a public charity in the city of Amsterdam*, deserves to be here noticed. The particulars were communicated to me by a Friend concerned in the measures taken for the purpose ; and are published with his consent. It is a noble testimony that we have to bear, to the peaceable nature of the kingdom of Christ in the hearts and minds of individuals, and every fact in proof of the efficiency of conscience in these things, deserves to be recorded, in that way which experience proves to constitute a monument more durable than brass or marble. It is not to boast of our own deeds, to magnify the grace of God through our Lord Jesus Christ, in instances like the present : and the matter may now be the more freely published, in that the heads of many who, as active members of a Monthly Meeting in London, partook of the care and labour of the investigation, are now in the silent grave. Very well satisfied, we need not doubt they were, when the time drew nigh for them to quit this world, in the retrospect of their share in these proceedings.—May their successors never be found deserting the post of Christian discipline, or declining to exercise in any similar case the like degree of firm and persevering vigilance !

It is well known that some inquiries made for the purpose of finding the parties (or their representatives) from whom property had been

taken on the seas, by a ship in part owned by a Friend, led to the discovery of the people who for many years subsequently held the principles of Truth, and were at length joined to our Society, in the *South of France*. I remember, when quite a youth, to have copied and possessed a paper in French, on this subject, entitled 'Les quakers de Congenies et Calvisson au vertueux Fox:' it was addressed to the Friend who had instituted the search abovementioned. The case is described by our late Friend Jonathan Dymond, in his 'Essays on the Principles of Morality, &c.' Vol 1, p. 212. He also mentions the case now intended to be treated, but in a cursory and incomplete manner. He says of the conduct of Francis Fox in making restitution of his share, "*He was honest, and honesty was his duty.* The praise (if praise be due) consists in this—that he was upright where most men would have been unjust. Similar integrity upon parallel subjects may often be exhibited again. Upon *privateering* it cannot often be repeated: for, when the virtue of the public is great enough to make such integrity frequent, it will be great enough to frown privateering from the world."

In the year 1781, a vessel, in part owned by a Friend of London, was concerned with another in the capture of a *Dutch East-Indiaman*, homeward bound—the captors being on their voyage to New York, and the vessel in which the Friend was half-owner bearing letters of marque and reprisals: which fact had been concealed, it appears, from his knowledge. On learning the event, and considering his own responsibility as owner, for the acts of the commander, the Friend insured *Two thousand pounds* on his share of the prize—which was paid him by the underwriters, the vessel being lost on her passage to England.

This money was the prize of violence: and it was not for a Friend to universal peace to retain and make use of it. What was to be done? His *Monthly Meeting* advised the Friend to put it in trust for the benefit of the Sufferers, to be paid them *whenever they might be found*. He did so; but on condition of the trust continuing only eighteen months; in which time no claimant appearing (as no publication had been made in the right place) the money was returned to him.

The Friend being about to remove with his family to the United States, and requesting a Certificate to a *Monthly Meeting* in Philadelphia, the *Monthly Meeting* in London declined granting it, until he should have complied with their advice, and have found out and refunded to the parties suffering by the capture. He however went over to Philadelphia, but in 1799 signed an instrument, transferring the Principal and Interest of the Prize-money (which had been invested in the Funds) to certain Friends appointed by the *Monthly Meeting* in London, to be refunded to the Sufferers, or otherwise disposed of (if they should not be found) as the Friends of the Meeting should think 'most consistent with justice and equity.' His Certificate of removal was now forwarded to him.

It is proper to mention here, in justice to the Friend, that he had disposed of his share in this armed vessel; as soon as he could after the capture of the *Indiaman*.

The Monthly Meeting by its Committee and Trustees now prosecuted the business of restitution; the Friend himself having declined assisting in it. They advertised their intention in the Dutch papers, at some considerable expence; and thus brought forward, ultimately, the claims of a number of the Representatives of those who had suffered: the Fund meanwhile accumulating greatly by Interest invested from time to time, under the directions of the Committee. In 1818, *thirty-seven years after the capture*, this part of the account appears in the books wound up, by the liquidation of claims to the amount of about *Seven Thousand pounds*; leaving still in hand with the Trustees a balance of about *Two Thousand pounds*, Three and a half per Cents, augmenting Yearly by Interest.

In 1827, no further claims having been advanced from abroad, the Trustees began to make charitable distributions of money out of the Fund, to persons in necessitous circumstances in Amsterdam; but without expending in this way any considerable sum. For they were pretty soon induced to purchase a building in that city, and found an *INFANT SCHOOL*, after the model of the one in *Spitalfields, London*; reserving in Trust with a sufficient number of Friends, under the Monthly Meeting, the sum of *Two thousand six hundred pounds*, Three per Cents; the Interest of which is applied by the Committee to its support.

Thus, by the overruling hand of *DIVINE PROVIDENCE*, and through the persevering attention of a number of Friends to Truth and Universal peace under our name, succeeding to each other in the discharge of their religious duty, and doing it in this case (as appears) with much zeal and discretion, was the result of a single act of violence and cupidity towards the Estates of unoffending individuals converted, after all possible recompence made the sufferers, into a source of permanent benefit, by Instruction afforded in their earliest years, to the generations to come!

ART. IV.—*Remarks on Scripture Passages.* Continued.

Heb. vi, 14. 'Surely blessing I will bless thee, and multiplying I will multiply thee.' The phrase here is peculiar; yet few readers make more of it I believe, than if the words 'blessing' and 'multiplying' had been left out. The Vulgate refers to the *oath* (which our word 'surely' does not) and says, *Nisi benedicens benedicam te, et multiplicans multiplicabo te*. Dr. A. Clarke explains it, I will *continue* to bless and multiply. But why not preserve the *emphasis* which the great solemnity of the promise implies, and read thus, 'Surely, whensoever I bless, I will bless *thee*; and wheresoever I multiply, I will multiply *thee*?' The Italics for words interpolated (it may be said) stand at present in the way of thus marking an emphasis in our Translation.

1 Kings xiv, 25—28. 'And it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against

Jerusalem : and he took away the treasures of the *house of the Lord* and the treasures of the *king's house* ; he even took away all : and he took away the shields of gold which Solomon had made. And king Rehoboam *made in their stead brazen shields*, and committed them into the hands of the chief [or officers] of the guard which kept the door of the king's house. And it was so, *when the king went into the house of the Lord*, that the guard bare them [the brazen shields, substituted for the golden] and brought them back [after the service] *into the guard chamber.*'

Thus were the people kept out of the secret of this loss and ignominy inflicted by Shishak ; so far as regarded that piece of splendour in God's service, in His temple. And thus too often (to moralize a little on the history, without pretending to make prophecy of it) is some impudent device made use of, some rank imposture played off upon the ignorant multitude, to keep them quiet, when Church and State together have been despoiled of what defence was most solid and valuable, and serviceable in emergencies to both,—*truth, and justice and sound morality* ; and the impartial administration of discipline towards offenders.—

2 Cor. xi, 26—33. "*In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me : And through a window in a basket was I let down by the wall, and escaped his hands.*" In this passage, verses 32 and 33 *are out of place*. It is pretty clear they contain a note, or marginal affix to the words, 'in perils by mine own countrymen, in perils by heathen, in perils in the city'—as an instance, which occurred at the time to the Apostle's mind, of the narrow escapes he had had in that way. For the sake of the reading, and of a clear connexion, it would be worth while to make the sentence a parenthesis in the middle of verse 26, after the words 'in the city.' 'Those things that are without'—his external trials, would then be found despatched before the solemn asseveration of their truth which follows ; and the way better opened for the mention of his being caught up into heaven, and hearing such discourse as it is *not possible* for man to utter.

Idem, ver. 19. "For ye suffer fools gladly, seeing ye yourselves are wise."—It should be 'seeing ye are so wise.' The meaning I think is, Conceiving so highly of yourselves, *as above being persuaded by a fool*, you are yet willing to hear what such can say for your diversion. But the irony is not complete until he has shewn them, by several

instances in v. 20, how completely they themselves *were* made fools of by those whom they thus licensed!

Idem, ver. 21. *So much* I say to your disgrace, as having been yourselves weak: however, if any choose to face it out, I will (still speaking as a fool) be bold also, with him.

Idem, ver. 14. The Satan transformed into an angel of light (to whatever history or tradition it may refer) is an elegant figure of the conduct of a subtle disputant, *pretending to give his adversary information*, and set him right on a point of fact, in controversy. *We should see, and know for ourselves, in such cases.*

Chapter xii, ver. 7. It is surely beside the purpose to make Paul's 'thorn in the flesh' a mere paralytic affection, which took off from the gracefulness and energy of his delivery. He himself makes it a *spiritual dispensation*—a messenger of the adversary sent (by Divine permission, and for a season) to *buffet him*—probably with internal affections and suggestions, painful and troublesome as a thorn sticking in the flesh. The cause was, 1. External to his proper habit or constitution, not a bodily affection: 2. Constantly applied during the trial—he could not put it from him for a moment: 3. The means, through his patient endurance by the sufficiency of God's grace, of perfecting the Divine strength in this eminent Apostle, and rendering his ministry the more effectual and convincing: the church seeing it exercised with so great constancy, under so much of difficulty and suffering.

ART. V.—*Notices of Friends' Books deposited in Public Libraries, and given to Public Officers, &c.*

I have made many references in the course of this work to Friend's *Historical and Biographical Records, and Doctrinal authorities*; many of which are scarce books and some of them out of print. It may therefore be acceptable to my Readers not of the Society (if not also to some who are members) to know *where they may have access to these*. In addition to the many books, given away by Individual members at the Society's expence, and by a demi-official *Tract Association* in London, which has branches in different parts of the country, the Meeting for Sufferings itself has, through its Committees appointed at different times, placed out a great number in Libraries for public use. In searching the Records for instances, I have met with other matter of like kind some notice of which may prove interesting, and serve to qualify the dry designations of Public bodies, and the Catalogues of Books given away—the short Titles of which are inserted once for all at the end of the article, and referred to in each particular case of donation by *their numbers in the List*.

To go no further back for this purpose than the year 1788, the Meeting for Sufferings in that year presented to the Library of the *University of Valladolid*, in Spain, copies of Barclay's Apology in Spanish and Latin, and of Penn's 'No Cross No Crown,' and 'Rise

and Progress,'—besides duplicates of these to a Professor in that University, and to the Portuguese Ambassador returning to his Court.

In 1789 we find the following Minutes: 6th Mo. 26th. 'This Meeting being informed that Henry Addington is appointed *Speaker of the House of Commons* in the room of W. Wyndham Grenville, desires the following [four friends] to attend upon him, and request his friendly attention to our Religious Society, should any matter be brought before the House whereby they [it] may be peculiarly affected.' 7th Mo. 3rd. Report from the Friends, that the Speaker 'received them courteously, and testified his readiness to receive the applications of Friends in any matter which might concern the Society, when it should appear desirable.'—Ordered by the Meeting that the following books be presented to the *New Speaker*, and duplicates of them to the *Speaker going out*, viz. Barclay's Apology: Sewel's History: Penn's 'No Cross No Crown:' and 'Rise and Progress:' Pearson's Great Case of Tithes. I believe that like attention has been shewn, in the like case, since. Same year, 11th Mo. 27th, the Meeting ordered the Apology and 'No Cross No Crown,' with other books, and about five dozen Tracts, to be sent for the use of Governor Arthur Phillip, to *New South Wales*.

In 1790 the Meeting had printed by James Phillips, George Yard, the first thousand of 'A Summary of the history, doctrine and discipline of Friends, by Joseph Gurney Bevan'—a Tract abundantly distributed, in different impressions since that time, in the Society's behalf. Same year, 6th Mo. 11th, eight dozen Tracts were sent for distribution at *St. John's Newfoundland*: and 7th Mo. 29th, a (Baskerville's) Barclay's Apology was granted to the printer, to replace one presented to *George Washington, President of the United States*: and two other copies, for similar occasions on that side the water.

1791. Report of fifty *New Testaments*, and six hundred Tracts sent for distribution in *New South Wales*.

After which I meet only with the usual grants to individuals, for presentation to persons not of the Society, till 2nd of ninth Mo. 1803, when Joseph Gurney Bevan requested some books for the purpose of placing them in the Library of SION COLLEGE, and in other public libraries in the Metropolis. [Two Friends appointed to unite with him in making a selection for the purpose.] 4th of 11th Mo. the following proposed and agreed to for Sion College, viz. Nos. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 5: added 2nd of 12th Mo. No. 22.

1804, 6th of 1st Mo. To the Library of the *Three denominations*, RED CROSS STREET, No. 33, 1, 7, 38, 24, 25, 22, 5, 26, 15, 14, 8, 9, 27, 28, 29, 3, 21, 11, 12. Reported 7th of 12th Mo. an acknowledgement by the Chairman of that Trust of the acceptance of them.

1805, 1st of 2nd Mo. To the *Bodleian Library*, OXFORD, : No. 7, 14, 15, 30, 29, 25, 11, 31, 26. Added, 1st of 3rd Mo. Nos. 32, 12, 33, 8, 9, 28, 6, 34. Same day, through John Kendall, to be placed in a public Library at COLCHESTER (probably in addition to a donation

of his own) Nos. 35, 1, 36, 11, 2. Same day, through Richard Phillips, to be presented to the *Chief Baron of the Exchequer*, Nos. 22, 3, 6, 2, 1. And a cause of importance to the Society (*Finch v. Batger* and others) relating to our right to hold Meetings for discipline with closed doors, having been lately decided, the same works were presented to the Counsel, Clerk in court, and Solicitors on Friends' part, respectively. Same year, 2nd of 5th Mo. To the BRITISH MUSEUM, Nos. 27, 2, in Eng. Fr. Germ. Danish and Spanish, 37, Lat. and Eng. 38, 39, 9, 7, 40, 22, 41, 42, 43, 44, 36, 30, 45, 47, 48, 25, 10, 33, 20, 1, Germ. 31, 6, 49, 18, 50, 28, 51, 16, 34. Added 6th of 9th Mo. Nos. 52, 53.

1806, 7th of 2nd Mo. To the *Library of the University of Cambridge*: Nos. 27, 7, 52, 14, 25, 10, 33, 20, 31, 6, 12, 8, 22, 5, 24, 11, 49, 50, 26, 43, 1, Germ. 16, 39, 2, Fr. 51, 28. Same year, 4th of 7th Mo. the Meeting accepted a present from the Author, of *Clarkson's Portraiture of Quakerism*, a work extensively circulated, and presented by Members of the Society to many distinguished persons, including some of the Crowned heads of Europe.

1807, 4th of 12th Mo. To the *Library of the East India College*, near Hertford: Nos. 27, 2, Lat. and Eng. 37, 7, 52, 8, 9, 22, 36, 23, 33, 3, 25, 24, 58, 5, 11, 1, 54, 6, 26, 50. Same day, to the *Wesleyan Preachers' Library*, CITY ROAD, Nos. 27, 2, 37, 7, 52, 8, 55, 22, 9, 36, 23, 33, 3, 25, 24, 58, 56, 5, 11, 1, 54, 6, 50, 49, 21.

1809, 9th of 6th Mo. To the *Library of the Surrey Institution*, at the instance of the Librarian [Dr. Adam Clarke?] Nos. 23, 38, 22, 57, 25, 2, Fr. 3, Fr. 41, 1, 60, 36, 58, 9, 27, 50, 59, 21, 10, 49, 6.

1814, 2nd of 9th Mo. Reported to the Meeting—the presentation of sundry Friends' Books to the Emperor of Russia and King of Prussia, during their stay in London.

In 1818, a considerable number of Volumes and Tracts were granted, to be distributed in *Russia* and in the colony of *Sierra Leone*, by Friends going out: the like next year in *Van Diemen's Land*.

1819. To be placed in a *Public Library at St. Petersburg*: Nos. 23, 1, 1 Germ. 25, 2, 2 Lat. Fr. Germ. 22, 27. Y. Meetg. Epistles. 31, 3 Fr. 11. Tuke's Works 4 vols. 34, 50 Germ.: Penn's Maxims Fr.: Chalkley's Life and Works. 6. 6 Fr. Germ.: Indian Civilization, two Memoirs on: 33, 57.

In 1820, a great number of Volumes and Tracts were granted for distribution at the *Cape of Good Hope*, at *Serampore*, in *Ceylon*, at *Petersburg*, and in various parts of the *Continent of Europe*; by Friends and others, going abroad.

1821, 2nd Mo. 2nd. To Evan Rees, for distribution in *New South Wales*, near four hundred Volumes and Tracts: and to be placed in the *Public Libraries of Sidney and Hobart Town*, each, Nos. 1, 2, 22. Y. Mg. Epistles, 33, 8. Dillwyn's Maxims: Grimshaw's Friends' Principles: Kendall's Letters: Roberts's Life: Tuke's Works: Davis's Digest. Same day, acknowledgments from the King of *Wirtemberg* and Crown Prince of *Bavaria*, of the receipt of sundry books presented by the Meeting. Same year, to an Emigrant to *Upper Canada*, about 7 dozen Books and Tracts.

1822, 3rd Mo. 1st. To a *Public Library* at CAPE TOWN, Nos. 1, 1 Dutch, 2, 3, 4. Penn's Maxims: 22, 33, 50, 39. Chalkley's Life: Y. Mg. Epistles: Davis's Digest. And to Petersburg 164 Books and Tracts.

In 1823, above 100 volumes and tracts to *Guernsey and Jersey*, and 200 to be distributed in the Mediterranean. Next year, a few more to *Van Diemen's Land*.

1825, 2nd Mo. 4th. To the Library of the *Seminary at Cheshunt*, a number of Volumes and Tracts. 3rd Mo. 4th. For distribution at Serampore 25 Books and Tracts. 6th Mo. 3rd. For the *Royal Library*, BERLIN, Nos. 1, 1 Germ. 2, 2 Lat. 3, 3 Fr. 37. Benezet's Observations, Fr.: ditto Memoirs. Brook on silent waiting, Germ. 22, 28, 33, 6, 9. Y. Mg. Epistles. Thorpe's Letters. Penn's Maxims, Germ. &c. For the *Royal Library*, COPENHAGEN. 1, 1 Germ. 2, 2 Germ. Dan. Fr. Lat.: Benezet's Obs. Fr.: ditto Memoirs: Penn's Maxims, Germ.: ditto Key, Danish: Chalkley's Life: Woolman's Works: Y. Meetg. Epistles. 8th Mo. 5th. For distribution in Colombia and Buenos Ayres, and to an Emigrant to N. S. Wales, a number of Books and Tracts.

In the years 1827-8-9-30. To the Seamen's Library, *Hull*; to the Bethel Union Library, *River Thames*; to the B. and F. Seamen's Tract Assoc.: to Emigrants to N. S. Wales, Indiana, Van Diemen's Land; to Portuguese Refugees at Plymouth, &c. sundry Volumes and Tracts: To the President of *Magdalen Coll. Oxon*, ten volumes bound—Barclay's Apol. &c.: To a *Public Library*, CORFU, about 50 volumes.

1831, 10th Mo. 7th. To the *Library at Belfast*, IRELAND, about thirty volumes.

Same day, To the *Library of the LONDON UNIVERSITY*, Nos. 1, 2, 2 Fr. Lat. 6, 6 Fr. Germ. 23, 43, 34, 5, 3, 7, 22, 57, 27, 28, 24, 37, 51, 38, 33, 4: with nine or ten other works of Friends.

And, 4th Mo. 6th. To A. R. Barclay, to be deposited in the *Congregational Library*, Nos. 1, 2, 23, 43, 51, 33, 29, 28, 34, 7, 24, 25: with nine or ten others.

List referred to by Nos. in the preceding Article. 1. Sewel's History. 2. Barclay's Apology. 3. No Cross No Crown. 4. Penn's Rise and Progress, &c. 5. Great Case of Tithes. 6. The Summary. 7. Besse's Sufferings. 8. Bevan's Refutation, &c. 9. Beaven's Essay, &c. 10. Phipps's Essays. 11. History of Friends in Ireland. 12. Barclay's Life, 12mo. 13. Forster on Baptism. 14. Claridge's Life and Works. 15. Tractatus Hieroglyphicus. 16. Whiting's Memoirs. 17. Case of the Africans. 18. Thompson on Universal Grace. 19. Fothergill against Pilkington. 20. Scott on Baptism. 21. Woolman's Considerations. 22. Yearly Meeting Extracts. 23. Fox's Journal. 24. Penington's Works. 25. Penn's Select Works. 26. Wyeth's Anguis Flagellatus. 27. Arscott's Considerations. 28. Turfords Grounds, &c. 29. Gratton's Works. 30. Fox's Doctrinals. 31. Story's Journal. 32. Gough's History, &c. 33. Piety Promoted. 34. Woolman's Life and Works. 35. Colley on Silent Waiting. 36.

Ellwood's Sacred History. 37. Barclay's Catechism, &c. 38. Barclay's Works and Life. 39. Bathurst's Truth Vindicated. 40. Bewley on Baptism. 41. Crook's Works. 42. Crouch's Memoirs. 43. Edmundson's Journal. 44. Foundation of Tithes Shaken. 45. Fox's Epistles. 46. Griffith's Remarks, &c. 47. Willan's Harmony of Gospels. 48. Memorials [American] of Ministers deceased. 49. Testimonies concerning Ministers deceased. 50. Tuke's Principles, &c. 51. G. Whitehead's Life. 52. Thoughts on Reason and Revelation. 53. Power of Religion, &c. 54. Story's Life abridged. 55. Burrough's Works. 56. Purver's Translation of Bible. 57. Selections of Yearly Meeting Advices. 58. Bevan's Life of Penington. 59. Tuke's Duties. 60. Sewel and Ruttly's History of Friends, 3 vols.

ART. VI.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Tail foremost. La Fontaine.

It happen'd once in days gone by
 (As quarrels do, men know not why,
 That part o' th' Snake which went behind
 To take the lead had half a mind,
 And rising upward from its place
 Complain'd of the suppos'd disgrace
 Of following—the' at equal pace. }
 ' Long have I borne, his fellow bred,
 To be the lacquey of the Head ;
 Now this, now that way, 'gainst my will,
 Forced to obey his leading still :
 Though counted a poor passive thing,
 I'd have him know *I bear a sting.*
 Let me but once (to Heaven he cried),
 Be made the body's marching guide,
 And, if I don't make straight its way,
 Then doom me in the rear to stay.'—
 Just Heaven, to show his wishes vain,
 And t' other's insolence restrain,
 Gave to this rash request an ear,
 And let him try the Head to steer.
 Now, whether 't were for lack of eyes,
 Or brains, for safety to advise,
 It happen'd so, this new-made guide
 Went staggering on from side to side ;
 Now 'gainst a tree, then on a rock,
 The Head he'd drag with such a shock,
 That well-nigh drove it from its senses,
 And cured full soon these vain pretences.
 Let Demagogues learn wit, and see
 That Head and Tail, both form'd t' agree,
 Must take the place to each assign'd ;
 Sense lead the way, strength work behind. W.

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ART. I.—*A Chronological summary of events and circumstances, connected with the origin and progress of the doctrine and practices of the Quakers.*

(Continued from p. 314.)

A. D. George Fox travels in the work of the ministry in the islands 1671-3, of Barbadoes and Jamaica, in Maryland, New England, the Jerseys, Long-island, Rhode-island, Virginia and Carolina; and returns about the middle of the year 1673 to Bristol.

The account of these travels occupies about thirty pages in the Folio 'Journal' of the Edition of 1765, p. 426 to 458. The narrative is interesting, not only from the nature of the service, but as a history of adventures and escapes, or (what they, in common with all pious persons would call) deliverances, by the interposition of Divine Providence, in many difficulties and dangers. He embarked, accompanied by twelve other Friends (only two of whom, Robert Widders and James Lancaster, appear to have returned with him,) at Gravesend, the 13th of the Sixth Month, 1671, and got into Kings-road, and thence ashore to Bristol, on his return, the 28th of the Fourth Month, 1673, where, after some time, his wife and family joined him. At his going out *three*, and at his return *four*, of the ship's hands were *impressed*: the first act would have 'certainly delayed, if not wholly prevented' the voyage, had not the Captain of a frigate riding in the Downs 'in compassion and much civility' spared them two of his men. In the second instance, there being a religious meeting in the

ship with the seamen at the time, the press-master staid to attend it, was well satisfied, and at George's request consented to leave two of his victims behind.

They were 'seven weeks and some odd days' in their passage to Barbadoes, during which time George Fox, though not sea-sick, suffered much by a kind of rheumatic fever, which held him three weeks more, in much pain, after his landing: while the Friends that came over with him 'bestirred themselves in the Lord's work;' going some of them to Jamaica and other parts. That this work, the particulars of which (as to his own share) are largely given in his Journal, was not very easy to the flesh (whatever were their conflicts in spirit besides) may appear from the following extract, with which I shall dismiss my Reader to the book itself.

"While we were at Shrewsbury [East Jersey] an accident befell which for the time was a great exercise to us. John Jay, a friend of Barbadoes, who came with us from Rhode-island and intended to accompany us through the woods to Maryland, being to try a horse got upon his back, and the horse fell a running, cast him down upon his head and broke his neck as the people said. Those who were near him took him up as dead, carried him a good way and laid him on a tree. I got to him as soon as I could, and feeling him concluded he was dead. As I stood pitying him and his family, I took hold of his hair and his head turned any way, his neck was so limber. Whereupon I took his neck in both my hands, and setting my knees against the tree I raised his head, and perceived there was nothing out or broken that way. Then I put my hand under his chin and the other behind his head, and raised his head two or three times with all my strength and brought it in. I soon perceived his head began to grow stiff again, and then he began to rattle in his throat and quickly after to breathe. The people were amazed; but I bid them have a good heart, be of good faith, and carry him into the house. They did so, and set him by the fire. I bid them get him something warm to drink, and put him to bed. After he had been in the house a while he began to speak; but did not know where he had been. The next day we passed away (and he with us, pretty well) about sixteen miles, to a meeting at Middletown, through woods and bogs and over a river; where we swam our horses, and got over ourselves upon a hollow tree. Many hundred miles did he travel with us after this.

"To this meeting came most of the people of the town. A glorious meeting we had, and the truth was over all; blessed be the great Lord God for ever! After the meeting we went to Middletown harbour, about five miles, in order to take our long journey next morning through the woods towards Maryland, having hired Indians for our guides. I determined to pass through the woods on the other side of Delaware-bay, that we might head the creeks and rivers as much as possible. The ninth of the seventh month we set forward, passed through many Indian towns, and over some rivers and bogs. When we had rid about forty miles, we made a fire at night and lay down by it. As we came among the Indians, we declared the day of the Lord to them. Next day we travelled fifty miles, as we computed; and at night finding an old house, which the Indians had forced the people to leave, we made a fire and lay there, at the head of Delaware-bay. The next day we swam our horses over a river about a mile, at twice, first to an island called Upper Dinidock and then to the main land, having hired Indians to help us over in their canoes. This day we could reach but about thirty miles, and came to a Swede's house, where we got a little straw and lay that night. Next day, having hired another guide, we travelled about forty miles through the woods, and made a fire at night by which we lay and dried ourselves: for we were often wet in our travels. Next day we passed over a

desperate river, which had in it many rocks and broad stones, very hazardous to us and our horses. From thence we came to Christian river, where we swam our horses over and went ourselves in canoes; but the sides of the river were so miry, that some of the horses had like to have been laid up. From thence we came to Newcastle, heretofore called New-Amsterdam; and being very weary, and inquiring in the town where we might buy some corn for our horses, the Governor came and invited me to his house, and afterwards desired me to lodge there; telling me he had a bed for me and I should be welcome. So I staid, the other friends being taken care of also. This was a Seventh-day, and he offering his house for a meeting we had the next day a pretty large one; for most of the town were at it. Here had never been a meeting before, nor any within a great way; but this was a very precious one, many were tender and confessed to the truth, and some received it, blessed be the Lord for ever!"

The King issues a Declaration of indulgence to Non-conformists or Recusants; excepting those of the Roman Catholic religion in as far as regarded the allowance of public places of worship, and the approbation of teachers. (a)

Respecting this Ordinance I shall cite George Whitehead, who was largely concerned in its execution as to Friends, and is minute in his account of it. After remarking that, as there was but little respite from persecution in twelve years' time, from 1660 to 1672, (in which year was the last war at sea between the English and the Dutch) so did one judgment and calamity follow another—'plague, fire and war, unto great depopulation and devastation, shewing God's heavy displeasure against persecution and cruelty.'—'Howbeit' he continues 'by this time [about the end of 1671] the King did seem to bethink himself to take other measures than to continue persecution to destroy his own subjects, not knowing what issue the Dutch war against him might come to.'—For the *Declaration* itself, it is said to be published by the advice of the Privy Council; and after setting forth the care and endeavours used FOR THE PRESERVATION OF THE RIGHTS AND INTEREST OF THE CHURCH [an unwitting disclosure of the true authors of this misery and confusion] confesses that it is 'evident, by the sad experience of twelve years, that there is *very little fruit of all these forceable courses.*' The King's *act* is based upon 'that supreme power in Ecclesiastical matters, which is not only inherent in [the Crown] but hath been declared and recognized so to be by several Statutes and Acts of Parliament:—the *motive*, the quieting the minds of good subjects, and inviting strangers to come and live under the King's government; as also 'the better encouragement of all to a cheerful following of their trades and callings.'

The Ordinance requires, 1. That the Church of England be preserved and remain entire, in its doctrine, discipline and government, as established by law: 2. That the execution of all and all manner of penal laws in matters Ecclesiastical, against whatsoever sort of Non-conformists or Recusants, be immediately suspended: 3. That a sufficient number of places of worship be allowed [contrast this with the demolition of Meeting-houses, of which we have just now been reading] for the use of such as do not conform to the Church of

(a) Whitehead's Christian Progress, p. 347. Gough, Hist. Book 4, beginning.

England :—which places shall be open and free to all persons : 4. That for the prevention of disorder, none of these places shall be so used until allowed by Royal license, and the teacher approved : 5. Excepts Recusants of the Roman Catholic religion on this head ; and limits them to the exercise of their worship in private houses only. 6. Concludes with a threat to seditious preachers in these terms, ‘ We will let them see we can be as severe to punish such offenders—as we are indulgent to truly tender consciences.’ Such was the *spatium, requiesque furoris*, the mere breathing time to which the spirit of Intolerance gave place, for two short years of this evil reign !

Soon after the publication of the Indulgence, George Whitehead came under ‘ a very weighty and tender concern ’ [which indeed there was need of, in some breast beside the King’s] for the deliverance by its means of above *Four hundred Friends*, ‘ many of whom had been long straitly confined under divers prosecutions, sentences and judgments, as to imprisonments, fines, forfeitures, banishments, for meeting, not conforming, not swearing allegiance ; divers under sentence of *pre-munire* ; some having endured ten or eleven years’ imprisonment, besides those who suffered long for Non-payment of Tithes.’ The subsequent proceedings of our honourable Ancient deserve to be related in his own words, with the vouchers attached.

“ I was really moved to write a few lines to the King, requesting their liberty, which I intimated to our honest and loving friend, Thomas Moor, who was often willing to move the King in behalf of our suffering Friends for their liberty, the King having some respect to him ; for he had an interest with the King and some of his council, more than many others had ; and I desired him to present my few lines (or letter) to the King, which he carefully did ; and a few days after, both he and myself had access into the king’s presence, and renewed our request which I had made to him in my letter before ; whereupon the King granted us liberty to be heard on Friday (as he said) before the council, being the next Council-day the same week.

“ And then Thomas Moor, myself, and our friend Thomas Green, attended at the Council-chamber at Whitehall, and were all admitted in before the King and a full council, and being called to go up before the king, who was at the upper end of the council-board, I had a fair opportunity to open the case of our suffering Friends as a conscientious people, chiefly to show the reason of our not swearing Allegiance to the King ; that it was not in any contempt, or disrespect, either to the king’s person or government, but singly as it is a matter of conscience to us, not to swear at all, nor in any case, and that in sincere obedience to Christ’s command, and Gospel Ministry (Mat. v. and James v.). When I had opened, and more fully pleaded our suffering Friend’s case, the King gave this answer, viz. I’ll pardon them, &c.

“ Whereupon Thomas Moor pleaded the innocency of our Friends, that they needed no pardon, being innocent, &c. The king’s own warrant in a few lines will discharge them : For, where the word of a king is, there is power, said T. M. The King answered, O, Mr. Moor, there are persons as innocent as a child (or children) new born, that are pardoned, that is, from the penalties of the law ; you need not scruple a pardon, &c. The Lord Keeper added, viz. I told them that they cannot be legally discharged, but by a pardon under the Great Seal. Then stood up Duke Lauderdale, and made his reflection upon what Thomas Moor said, in this manner, viz.

“ May it please your Majesty, I wonder that these men should be no better counselled to accept of your gracious pardon ; for if your Majesty should by your

own private Warrant release them out of prison, their prosecutors may put them into prison again next day; and still their estates (forfeited to you upon Premunire) remain confiscate; so that their persons and estates cannot be safely discharged, without your Majesty's pardon under the Great Seal. With which the rest of the Council concurred.

"Whereunto I returned this answer, viz. It is not for us to prescribe, or dictate to the King and his Council, what methods to take for our Friend's discharge; they know best their own methods in point of law; we seek the end thereof, namely the effectual discharge of our suffering Friends out of prison, that they may live peaceably, and quietly enjoy their own, &c.

"Whereupon they all appeared satisfied, and the King said, Well, I'll pardon (or discharge them,) &c.

"After more discourse between the King and us, I looked about on the council, and in the Lord's power thus declared, viz. I do not question but God at times inclines your hearts to tenderness towards the sufferers, especially those for conscience sake. O therefore take notice thereof, and mind that tenderness; and that which inclines your hearts to commiserate their conditions, who have long groaned and lain under heavy burthens, and sore oppressions, &c.

"As for our refusing the Oath of Allegiance, for which many suffer in prison, God doth bear us witness, yea, God doth bear the sufferers record, that it is not from a disaffection to the King, or Government, but singly for conscience-sake, because it is an oath. Concluding with these words, viz. This is the fast the Lord requires, to undo the heavy burthens, and to let the oppressed go free. [Being near the time of an appointed fast as I remember.]

"Pursuant to the King's promise of pardon. &c. the following order was given, viz. At the Court at Whitehall, the 8th of May, 1672. The King's Most Excellent Majesty.

Archbishop of Canterbury.

Lord Keeper.

Duke of Lauderdale.

Lord Chamberlain.

Earl of Bridgwater.

Earl of Essex.

Earl of Anglesey

Earl of Bath.

Earl of Carlisle.

Earl of Craven.

Earl of Shaftsbury.

Viscount Falconbery.

Viscount Hallifax.

Lord Bishop of London.

Lord Newport.

Lord Hollis.

Mr. Vice-Chamberlain.

Mr. Secretary Trevor.

Sir John Duncomb.

Mr. Chancellor of the Duchy.

Master of the Ordnance.

Sir Thomas Osburn.

"Whereas his Majesty of his princely clemency, was graciously pleased to direct, that letters should be written from this board, to the Sheriffs of the respective counties and [cities, and counties and towns, and counties within his Majesty's Kingdom of England, and Dominion of Wales, requiring them to return perfect Lists and Calenders of the names, time, and causes of commitment of all such Prisoners, called Quakers, as remain in their several jails, or prisons, which they they accordingly did; and the same were by order of his Majesty in Council, of the Third Instant, delivered into the hands of the Right Honourable the Lord Keeper of the Great Seal of England, who having considered thereof, did this day return them again, together with his opinion thereupon as followeth, viz.

"The returns that are made touching the prisoners, in the several jails, are of several kinds.

"1. All such of them as are returned to be convicted to be transported, or to be convicted of a Premunire, (upon whose convictions I suppose judgment was given) are not legally to be discharged, but by his Majesty's Pardon under the Great Seal.

"2. All such that are returned to be in prison upon Writs of Excommunicato Capiendo, not mentioning the cause, ought not to be discharged till the cause

appears ; for if it be for Tithes, Legacies, Defamations, or other private interests, they ought not to be discharged till the parties be satisfied.

“ 3. All those that are returned in prison for debt, or upon Exchequer Process, or of any of the other Courts at Westminster, are not so discharged, till it be known for what cause those processes issued, and [till] those debts be discharged.

“ 4. Those that are in prison for not paying their Fines, ought not to be discharged without paying their fines, or pardon.

“ All the rest I conceive may be discharged.

“ Which being this day taken into consideration, his Majesty was graciously pleased to declare, that he will pardon all those persons called Quakers, now in prison for any offence committed relating only to his Majesty, and not to the prejudice of any other person : And it was thereupon ordered by his Majesty in Council, that a list of the names of the Quakers in the several prisons, together with the causes of their commitment, be, and [it] is herewith sent to his Majesty's Attorney-General, who is required and authorized to prepare a Bill for his Majesty's Signature, containing a Pardon to pass the Great Seal of England, for all such to whom his Majesty may legally grant the same : And in case of any difficulty, that he attend the Lord Keeper, and receive his directions therein.

Edw. Walker.”

The Copy of the King's warrant to the Attorney General, Sir Heneage Finch, follows—and then an account of the difficulty there still was in satisfying the mind of that upright and honourable man Thomas Moor, that his Friends could safely receive the King's *pardon*. His scruples were

“ 1. That they being innocent, and no criminal persons, needed no pardon, as criminals do.

“ 2. That their testimony for Christ Jesus allowed of no pardon ; neither indeed can we allow, or accept of any man's pardon in that case, singly considered ; we cannot give away the cause of Christ, or our sincere obedience to him as any offence, or crime, needing any pardon, or forgiveness from men ; nor does Christ require us to ask it of him, but accepts and approves of us, in that wherein we truly obey Him.

“ But then on the other hand, we must reasonably allow of this distinction ; that wherein we, or our Friends were judged, or condemned by human laws, and the ministers thereof, unto imprisonments, fines, forfeitures, premunires, confiscation of estates to the King, (and power given him to banish us) and thereby we made debtors to him (though unduly). The King has power to remit, pardon, or forgive, what the law has made a debt to him, as well as any creditor has power to forgive a debt owing him ; and so to pardon and release his debtor out of prison.

“ The case is plain, and the distinction evident.

“ Neither pope, priest, nor prince, can acquit, or pardon men in the sight of God, for offences against Him, but the King may forgive debts owing by law to him, and release and reconvey his subjects' estates by law forfeited to him, or else he has less power than any of them. An earthly king cannot pardon a guilty conscience before God, but he can forgive debts owing him, and release estates forfeited to him, as well as persons who are within his power to release ; good conscience and well-doing need no pardon, but deserves praise.

“ Besides, in this case of our premunired Friends, if the King had not reconveyed their estates, as he did, by his letters patent, (under the Great Seal of England,) from him and his heirs, to them and their heirs, they had remained forfeit, and liable to future claims, and the proper owners to be dispossessed thereof ; and therefore the Report and Counsel of the Lord Keeper Sir Orlando Bridgman to the King, in our Friend's case (before related) was both legal and safe [in

conscience] for their discharge; being also recorded in the several offices, where patents and pardons are kept upon Record, to have recourse to in cases of necessity.

“ The Attorney General ordered his principal Clerk — Nicolls, to draw up the said Bill, to contain the King’s Letters Patent, for a full discharge and release of our suffering Friends, from their imprisonments, sentence of banishment, fines, forfeitures, premunire, &c., which when he had done, I got Ellis Hooks, *our writer*, to draw out four or five fair copies thereof for expedition, to be passed and entered and remain upon record, in the several offices, which the same was to pass thorough; as the Privy Seal, the Signet, the Patent, and Hanaper Offices, &c.

“ And understanding that (because of the great number in the Patent) great fees would be required in most of those offices, except the Lord Keeper’s who had promised to remit his fee, and that he would ask none of us, which was a kindness: for there being above four hundred names of the sufferers, in one and the same instrument, to be discharged, we understood they would demand a great fee for each person, because, (as we heard) it would cost one single person twenty or thirty pounds charge in fees, to get a Patent, or pardon, through all those offices, to pass under the Great Seal of England: Insomuch that we were constrained to make further application to the King, to remit, (or abate) the great fees, &c. Whereupon the King gave order according to our request as followeth

Locus Sigilli [the seal.]

“ His Majesty is pleased to command, that it be signified as his pleasure to the respective offices, and sealers, where the pardon to the Quakers is to pass, that the pardon though comprehending great numbers of persons do yet pass as One pardon, and pay but as One. Arlington.

At the Court at Whitehall, the 13th of Sept. 1672.

Note. That though we had this Warrant from the King, yet we had trouble from some of the covetous clerks, who did strive hard to exact upon us.”

‘ The substance of this Pardon,’ says George Whitehead ‘ with the Friends’ names, are annexed at the end of this history:’ p. 696—712. The names, as here annexed, amount to 491 in number. The list was swelled a little by the singular and most praiseworthy admission into the pardon (by the King’s special warrant upon petition by G. W’s. advice) of a few names of other dissenters besides Quakers, fellow-prisoners with Friends: and among these, there is reason to believe, was the since celebrated *John Bunyan*.* Of whom see likewise vol. i, p. 87.

The *Pardon in Latin*, engrossed on numerous skins of Vellum (our author says it was on eleven) is yet to be seen, with the fragments of the Great Seal appended, in Friends’ Library, Devonshire-house, Bishops-gate. And George Whitehead relates at length his laborious journey on horseback, in company with Edward Man (carrying the Patent) and William Gosnell of London, to exhibit it to the Magistrates, Sheriffs and Jailors in Essex, Suffolk, Norfolk and Herts. The prisoners in Cambridge and Huntingdonshires were released by the Under-sheriff, to whom the Instrument was exhibited at Edmundsbury —and the Friends in the remaining and remoter Counties, by special messengers, and by *Liberates* under the hand and seal of each Sheriff, procured in Term time in London. The account of the matter in Whitehead concludes thus:

* From Besse, *anno*. 1672, *Bedfordshire*: ‘ In this year were released out of Bedford goal by the King’s Letters patent, viz.’ [ten names, all in the List, and among them that of John Bunnon.]

“ And I do in deep humility, tenderness of spirit, and with a thankful heart, retain the remembrance how the Lord our God helped and enabled me, to go through that great care and diligence in solicitations, for the liberty of my dear suffering Friends and Brethren: and though I laboured for the same near six months together, before it was fully effected, the Lord gave me such great encouragement, peace and comfort, in my daily endeavours for them, and my love towards them was such, as made the same more easy to me: in all which I still have great satisfaction and peace, which remains with me, in Christ Jesus my Lord and my God: I bless his name and power which upheld and strengthened me, let him have the glory, praise and dominion for ever, saith my soul.” Whitehead’s *Christian Progress*, p.366. Edit. 1725.

William Penn marries, and pursues the work of the Ministry and the defence of Friends’ principles, about home: Controversies, with Baptists in London, and with Students of divinity at Aberdeen.

It was in the beginning of the year 1672 and in the 28th of his age that William Penn took to wife Gulielma Maria Springett, daughter of Sir William Springett of Darling, Sussex, (slain in the Civil war at the siege of Bamber) and step-daughter of Isaac Pennington. He resided at Rickmansworth, Herts, often visiting the meetings of his Friends and returning home again. His pen was still pretty constantly occupied (as it seems) either in Epistles of a public nature, or in controversy; or, lastly, in defence of what he believed to be the true interests of his country: the fruits of these years, from 1672 to 1675 inclusive, occupying one hundred and eighty-six pages in his Works in large folio, Edit. 1771. (b) In the twelfth month 1675, one Matthew Hide, a person that had been very troublesome in the Quakers’ meetings by opposing their ministers in their public testimony and prayers, being under great remorse of conscience on his death-bed, sent for George Whitehead, and expressed to him much sorrow for the abuses done them, declaring them to be the children of God, and begging mercy of the Lord for his *wilful opposition to known truth* in gainsaying them—and so died penitent. This gave occasion to Penn to publish, as a warning to others, a narrative entitled ‘Saul smitten to the ground.’ (c) Having in my possession an original letter from William Penn to George Fox, in which among other subjects this piece is mentioned, I have caused a *Fac-simile* to be made of this part of the letter, with G. F.’s indorsement on it, dated 1st Mo. 1675 (more correct than Penn’s date of ‘4th 1st Mo. 1676,’ still in the old year): which plate the Reader will have found attached to this number. The ‘Dantsick letter’ mentioned in it may probably refer to a letter of his own, (not G. F.’s.) which appears in his Works ‘Life’ p. xvi, dated in 1673, and addressed, ‘To all Suffering Friends in Holland or Germany, particularly in Fredericstadt, and in or near Dantsick.’ George might have caused this letter, which reflects his own style and sentiments, to be copied and printed for the encouragement of

(b) Penn’s Works: ‘Life’ xiii, xxii.

(c) Works, p. 400.

— Matthew Hide a long opposer is dead, & has left a
blessed testimony to his friends, w^{ch} is gone
to y^e press, well Accepted; at present I have enough
to do: Persecution is coming too, & its an ill time
to leave London destitute; y^e ch^{ch} may r^e have to go
to come to him, to warn them not to meet. I
think to have some of thy Danish letters de-
livered among them. —

J.B.

H. Long

1. mo: 1672

Friends under suffering at home—and hence William Penn may have called it his Letter. George also wrote to the Sufferers at Dantzick; but it was in 1677. (d)

On the Controversies of the years 1672–4, chiefly with the Baptists in London led on by Thomas Hicks, assisted by Thomas Plant and Jeremy Ives, the Reader may be referred to our Historians and to Ellwood's and Whitehead's Lives, under the date. The pieces which Penn was induced to write on this occasion will be found in his Works.

But on that at Aberdeen I must be more particular. Robert Barclay's Works (e) contain an account of it, published by Alexander Skein, John Skein, Alexander Harper, Thomas Mercer and John Cowie, entitled, "A true and faithful account of the most material passages of a dispute betwixt some students of Divinity (so called) of the University of Aberdeen, and the people called Quakers; held in Aberdeen in Scotland, in Alexander Harper his close (or yard) before some hundreds of witnesses, upon the fourteenth day of the Second month called April, 1675: There being *Opponents*, John Lesly, Alexander Shirreff, Paul Gellie, *Masters of Arts*, And *defendants* upon the Quakers' part, Robert Barclay and George Keith: *Præses* for moderating the Meeting, chosen by them Andrew Thompson, Advocate; and by the Quakers, Alexander Skein, sometime Magistrate of the City."

It was agreed between the parties that the dispute should be 'a private conference' and 'for mutual edification'—not an official or University proceeding—but the quakers as a Society were fully implicated, by the manner in which it was brought on, viz. by the publication of their doctrine in a *set of Theses*, by Robert Barclay, addressed to the Clergy and teachers of Divinity in the *Universities and Schools* of Great Britain. There was nevertheless, it appears, a pretty large collection of people, with 'a rabble of the grossest sort, without the bar;' who, when the Students' Præses and 'divers of the soberest people' had withdrawn, at the expiration of the time, (from three to five only being allowed for the dispute) took the liberty to use *their* arguments, when those of their teachers had failed, pelting the Friends with turves and peats, out of a heap that lay near, and breaking Robert Barclay's head with a stone: the Students and their companions laughing, shouting and clamouring the while.

Alexander Shirreff first impugned Robert Barclay's 2nd Thesis (for which, see his 'Apology') and it was disputed betwixt him and John Lesly on the Students' part, and R. B. and G. K. on the Friends'. After some time, the Students fell to debate among themselves whether to go on with this; and concluded by passing to the 11th Thesis which was handled between the same parties, the Moderator Andrew Thompson interposing a little in correction of G. K.'s terms, and at length calling upon the disputants to 'come to the purpose.' But *this* not suiting them, either, Paul Gelly broke in, saying 'I have an argument to propose for Water-baptism:' to which Robert Barclay

(d) Journ. 513. (e) Truth Triumphant, &c. Edit. 1692, p. 569—595.

at once gave place, reading his own Thesis to begin with. After some further time spent on this third subject, Shirreff and Keith interfering at intervals on their respective parts with the two principals, *Præses* Thompson withdrew.

George Keith now pressed the Students to fix another day, in which the Quakers should in turn be *Opponents*, and impugn their principles. The reply was, 'Our faith is established by the Law of God and of the nation, and therefore ought not to be called in question.' *Ratio ultima ECCLESIAARUM!* The last (and at times the only) plea an Establishment will deign to make use of in favour of its own cause. As for the arguments used they are (on both sides) rather subtle and metaphysical; and the Reader will do better to see them for himself in Barclay than to take my account of them.

George Fox is again taken up after a Meeting in Worcester-shire, and in about fourteen months discharged under a *Habeas Corpus*, by proclamation.

George having returned from Maryland to Bristol, and travelled from thence to London, and afterwards among his Friends, for about half a year, was now taken, by a justice of peace after a meeting, and together with Thomas Lower, his wife's son-in-law, committed to Worcester gaol. The *Mittimus*, which follows, will shew on what pretext the liberty of two of the king's subjects was thus invaded, sitting as they were in a private house, engaged in no unlawful act but 'discoursing with some friends.'

Worcestershire, ss:] "To the constables of Tredington, in the said county of Worcester and to all constables and tithing-men of the several townships and villages within the said parish of Tredington and to the keeper of the gaol for the county of Worcester:

"Complaint being made to me, being one of his Majesty's justices of the peace for the said county of Worcester, that within the said parish of Tredington, in the said county, there has of late been several meetings of divers persons, to the number of four hundred persons and upwards at a time, upon pretence of exercise of religion otherwise than what is established by the laws of England. And many of the said persons, some of them were teachers and came from the north, and others from the remote parts of the kingdom, which tends to the prejudice of the reformed and established religion, and may prove prejudicial to the publick peace. And it appearing to me that there was this present day such a meeting as aforesaid, to the number of two hundred or thereabouts, at Armscot in the said parish of Tredington; and that George Fox of London, and Thomas Lower of Creed in the county of Cornwall; were present at the said meeting, and the said George Fox was teacher or speaker of the said meeting; and no satisfactory account of their settlement or place of abode appearing to me; and forasmuch as the said George Fox and Thomas Lower refused to give sureties to appear at the next sessions of the peace to be holden for the said county, to answer the breach of the common laws of England, and what other matters should be objected against them: These are therefore, in his majesty's name, to will and require you or either of you forthwith to convey the bodies of the said George Fox and Thomas Lower to the county goal of Worcester aforesaid and there safely to be kept until they shall be from thence delivered by due course of law: for which this shall be your sufficient warrant in that behalf. Dated the 17th day of December, in the 25th year of his majesty's reign over England, &c. Henry Parker."

The first step taken for their liberty, was an application by letter to Lord Windsor, the Lieutenant of the county, and the magistracy

under him, which failed. At the quarter-sessions following, Parker laboured to establish his unjust proceeding, pretending it was a milder course than to have levied two hundred pounds in fines upon his neighbours for a meeting—of the holding of which it does not appear he had any evidence.

George Fox proved his own case: There was none (he alleged) from London but himself, none from the north but his wife and her daughter, none from Cornwall but his and her relative Thomas Lower; none from Bristol but a friend, a merchant, who had met them as it were providentially, to assist his wife and daughter homeward in that difficulty of being deprived of him. So there remained no course for his persecutors, but to tender the oaths, and remand him upon his refusal to swear.

Thomas Lower, who had interest at court (his brother being the king's physician) was now informed he was at liberty: but upon his remonstrating in his father-in-law's behalf, the Chairman threatened him also with the oaths: to which he replied, they might do that if they thought fit; and whether they sent him or no, *he intended to go and wait upon his father in prison*; for that was now his business in that country. Then said Justice Parker to him, 'Do you think Mr. Lower, that I had not cause to send your father and you to prison, when *you* had such a great meeting that the parson of the parish complained to me, that he had lost the greatest part of his parishioners; so that when he comes among them he has scarce any auditors left?' 'I have heard (replied Thomas Lower) that the priest of that parish comes so seldom to visit his flock (but once, it may be, or twice in a year, to gather up his tithes) that it was but charity in my father to visit such a forlorn and forsaken flock: therefore thou hadst *no* cause to send my father to prison for visiting them; or for teaching, instructing and directing *them* to Christ, their true teacher, who had so little comfort or benefit from their pretended pastor, who comes amongst them only to seek for 'his gain from his quarter.' 'Upon this the Justices fell a laughing, for it seems Dr. Crowder, the priest they spoke of, was then sitting among them (though Thomas Lower did not know him) and he had the wit to hold his tongue, and not undertake to vindicate himself in a matter so notoriously known to be true!'

Between these sessions and the assizes a Habeas Corpus was obtained, and Thomas Lower made Sheriff's deputy, to take his father up to the King's Bench bar. Here his cause was pleaded (as it seems gratuitously) by counsel; *and he was allowed also to speak for himself*. But his adversary having four counsel retained against the Writ, and greatly misrepresenting the nature of the meeting he had held, he was remanded to Worcester; but permitted to go thither at his leisure, engaging only to appear at the Assizes in the Second month (April) following.

Being once more in gaol (for he took care not to overstay the time) he found that Justice [!] Parker and the clerk of the peace had given order *that he should not be put in the Calendar*, that he might not be called to appear in Court. The Judge's son however by his desire

moved that he should; and he came before Judge Turner, who had before premunired him at Lancaster. He informed the Judge that his mother, 'who was an ancient tender woman' and had desired to see him once more, had been so afflicted by his imprisonment that she died soon after it; which was 'a very hard thing' to him. The Judge it was thought, would have set him at liberty; but was so importuned upon the case that he referred it back to sessions, bidding them not trouble the Assizes with it any more!

At the Quarter-sessions in the same month he was indicted, and a verdict obtained against him, notwithstanding his explicit defence: Yet within two hours after, through the moderation of some of the Justices, he had liberty given him till the next quarter-sessions.

In the interval he was a second time brought up by *Habeas Corpus*, (being then in London) and a second time remanded to Worcester. On this occasion he tendered to the Court the following declaration, to serve in place of the Oaths required of him.

"This I do in the truth, and in the presence of God declare, That King Charles the Second is lawful king of this realm, and of all other his dominions; that he was brought in and set up king over this realm by the power of God; and I have nothing but love and good-will to him and all his subjects, and desire his prosperity and Eternal good. I do utterly abhor and deny the Pope's power and supremacy, and all his superstitious and idolatrous inventions; and do affirm that he hath no power to absolve [from] sin. I do abhor and detest his murdering of princes, or other people, by plots and contrivances. And likewise I do deny all plots and contrivances and plotters and contrivers against the king and his subjects; knowing them to be the works of darkness, the fruits of an evil spirit, against the peace of the kingdom, and not from the Spirit of God, the fruit of which is love. I dare not take an oath, because it is forbidden by Christ and the Apostle; but if I break my 'Yea' or 'Nay,' let me suffer the same penalty as those that break their oaths. GEORGE FOX."

Having again sat with his Friends in Yearly Meeting, he returned to Worcester and was called into Court—but instead of being permitted to try the traverse of his Indictment, in which he pointed out several errors, the Oaths were tendered to him afresh, and without the formality of a sentence he was recorded as under a *Premunire*. A fit of sickness attended with great depression of strength now aggravated his sufferings; and Parker was so far softened as to write to the gaoler, to shew him what favour he could, for the benefit of the air. And application being made to the king for his release, it was found impracticable, because George would not accept of it in the way of a *pardon*; though the king had told his friend Moor, that many a man as innocent as a child had had one granted him—but he was not to stoop to the proposals of his adversaries, and the event justified his firmness. For on the third trial of a *Habeas Corpus* he was fairly liberated, without any condition, upon the errors in the Indictment;—after his Counsel, Thomas Corbet, had convinced the Judges that wrong had also been done him by the Country, in ignorance, *in imprisoning him upon a Premunire*.

The endeavours to ensnare him by the oaths of allegiance and supremacy, repeatedly used by Justice Street and others, were persisted in to the last; it being alleged upon this occasion that he was a

dangerous man to be at liberty. Judge HALE said he had indeed heard some such reports of him, but he had also heard many more good ones; and so freed him by proclamation, I have been more particular in my account of these law-proceedings, for about fourteen months together, against an innocent man, to shew how the same spirit of misrule, which oppresses by *violence* in one case, can resort to the abuse of the power vested in it by *law* in another—in both, alike cruel, perfidious and unjust! The narrative itself occupies about eighteen pages in his Folio journal. (f) That some fruit remained from the visit of George Fox to Tredington parish, may be inferred from the recorded sufferings of Friends in that neighbourhood, three of whom appear, in 1678, prisoners: the victims of the intolerance and rapacity of Dr. Crowther beforementioned. (g) After his release, George Fox having spent some time in and about London and attended the Yearly Meeting, retired to his family at *Swarthmore* for the recovery of his health and strength: and occupied himself for about two years with his pen, in support and furtherance of the good cause he had so largely advocated and suffered for. We shall meet with him again on his travels hereafter, *but no more in prison.* (h)

(To be continued.)

ART. II.—*The Methodists, as concerned in Ecclesiastical Reform.*

The Editor has received from a preacher in the Wesleyan connexion a letter conveying some animadversions, upon the author as well as upon the matter of the article entitled 'Church Reform,' in vol. i, p. 214, relating to the Methodists; whom he thinks shamefully traduced in that passage. He says 'the increase of numbers and of wealth in the Methodist Congregations are here taken to be matters of offence, and to be subversive of the pure worship of God'—and that to such a writer 'it cannot be matter of rejoicing that, in the course of the past year, above 70,000 members were added to the Methodist Society in America, and in the British connexion near 30,000.'

'As to wealth' he continues 'I know the Son of God hath said that a rich man shall hardly enter into the kingdom of heaven; and that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Yet I know that God is no respecter of persons; for his Grace can make wealthy men persons of true simplicity, perfect sincerity and strict integrity. Such instances, though not numerous, have existed and do yet exist among the Methodists. But where have the Methodists wealthy congregations? The aggregate of property possessed by them [as congregations?] is certainly greater than it was, fifty years ago [a fact no man need dispute, supposing all they are *seen* to possess to be unincumbered] and this is the natural consequence of their religious connexions and

(f) Journ. p. 462—480.

(g) Besse, ii, 71—76.

(h) Journal, 481—495.

profession—but they have few individuals, and no congregations, among them, that I know of, that can properly be said to be *wealthy*. For the most part, when men become rich they leave the Methodists [but who draws them—who has drawn away so many rich families from the *Friends*?]. The way is too narrow, and the discipline too strait for their continuance. In some few instances, rich men have aimed at swaying a lordly dominance among us, and have given the Preachers great pain by obstructing the proper discipline of the body for a season: *but beyond this I know of no other corruption or mischief that wealth has done us.*

Happy Methodists, who are thus proof against worldly-mindedness in the little! I am sure I cannot say so much for my own fellow-members, the Friends. However, having thus given place to my respected Correspondent's matter, down to an allusion to the subject of a personal nature, which I do not understand (and which he will perhaps explain to me) I must request, in justice to my Editor-ship, the he will be pleased now to turn back to page 214, Vol. 1, and reperuse the passage; at the same time reading also pages 140–142, 190–192, 261–263, and 280–284 of the same Volume. If he will not, after this, admit that I have done the body to which he belongs ample justice, I know not how to satisfy him. I shall not meet any man's curiosity at the risque of hurting others, and the good cause itself, by specifying individuals or congregations; respecting which I believe I might soon have the matter of offence in my hands. I have not gone through this evil world, thus far, with my eyes shut—nor, on the other hand, have I watched for evil in those with whom I have conversed. What I wrote was from my own observation of the spirits and practice (in a religious sense) more than of the private conduct, of divers of that people—to whom I owe, and I believe do endeavour to render, *all Christian affection and brotherly help*. They have a great deal more (unless I am greatly mistaken) of mere human learning among them, cultivated in reference to and connexion with the ministry of the word, than formerly: they are more under the trammels of System and Church-rule: *they deal less exclusively with the plain Bible*. They are not the people they were in the days of the Wesleys, when they were almost evermore in the highways and hedges; and, like poor Job, had to drink up scorning as water!

But what then—are they alone in the trespass? There is not at this time a religious society on the face of the earth, known to me, that allows to its members individually the true liberty of Conscience in its full extent, or that exercises in entire Charity the true Ecclesiastical rule. No matter to me, whether it be a *Bench* or a *Conference*, a *Conclave* or a *Presbytery*; it is all one if men do not in these things as they would that others should do to them, but use *as power merely* the power put into their hands. We have great need of being humbled in God's sight on this account, I verily believe: The Lord (if it be his will yet to spare us) help and mend us all!

If there be not in the Conference a *majority disposed to hold with the Hierarchy*, in an unscriptural unjust rule over the people, why do not

the Methodists now come forth, more generally, to assert their religious privileges, their undoubted birthright as Britons and Christians, in their respective parishes? Why do they not, in the Vestries at large, overwhelm at once the abomination of desolation, the revolting system of fraud and oppression, which in spite of reason and equity so generally prevails, in parochial administrations, throughout the land?

Faithful are the *wounds* of a friend! Let them forgive me this wrong, if such it should prove; but let them shew themselves (if they would still be the men that WESLEY and WHITFIELD raised up) *on the Lord's side against the oppressors of his people*. They have become, it is freely admitted, probably the most powerful religious body (once driven or drawn to act in union) that exists in England: they could, I suppose, turn the scale, now, against ignorance, misrule and exaction, as they did formerly in favour of a free teaching administration, in SCHOOLS FOR ALL. Let them, I say again, come forward 'to the help of the Lord against the mighty.'

If they refuse or neglect to do this—if they prefer to manifest duty the prospect of a snug settlement of their preachers, in the vacant benefices and land-locked tithes, the event may prove them mistaken in their reckoning—they may be shipwrecked, as many have been before them, at the very port of their desires. God Almighty has given us enough in prophecy, and still more in the Gospel of his Son, to assure us that He will have *that* freely given to man, which he hath freely and bountifully bestowed upon his children; and that the day hastens upon these, in which they shall no longer need to be continually saying to each other, 'Know the Lord'—but shall all know Him, from the least unto the greatest. And not till this day comes, will he deign, in that eminent and excellent manner which prophecy sets forth, to dwell in them and walk in them, and make them as conspicuously *His people* as He, the Lord Almighty, is THEIR God! *Ed.*

ART. III.—From the "FRIEND" (Philadelphia) *Journal*, of First Mo. 5th 1833: on the subject of a 'Catechetical reading of the Scriptures.'

"My present address to thee arises from a strong solicitude that the important and very worthy design, suggested in the article alluded to [treating the subjects in a preceding No.] may not be protracted. There is a very imperious demand upon the time and talents of those who, by a beneficent Creator, have been blessed with discriminating and comprehensive minds. The situation of our poor lapsed Society, and the uninformed state of those who are rising into active life among us, upon subjects of the greatest magnitude, must convince every religious and reflecting mind, that there is a ponderous debt due to such as are now in the earlier periods of existence. And to what better or more noble purpose can the talents and energies of an individual be devoted, than that of contributing to form characters

among ourselves, who may become ornaments to society; and, by a blessing upon early instruction and dedication to the religion of our adorable Redeemer, eventually be dignified with honour and crowned with Eternal life?"

I am glad to see this paragraph. When I compare the state of things among *us* in this respect in my childhood, with the present concern and endeavour of Friends, to have their children *catechetically instructed* in the history and doctrine of Holy Scripture, and reflect *how little the ordinary Ministry of the word from the gallery now does for us*, I cannot but hail every serious proposal of this kind, as an omen of better days awaiting our Society. *Ed.*

ART. IV.—FABLES, &c., IN PROSE AND VERSE—CONTINUED.

The Mice and the Weasel.

Astutus asti non capitur. Phædr. IV, 1.

Weak, and half blind with age;—no more
A match for robbers of the store,
By swiftness or by nose,
The weasel hit upon a scheme,
Roll'd in the mealy dust, to seem
Like nought that creeps or goes.

A mouse, by this device, was brought
Within the prowler's reach, and caught;
A second followed, soon;
And quickly thus, as weasel's food,
O'er death's *irremeable flood*
The colony had gone!

But one there was, prop of the state,
Gray-haired, with counsel in his pate,
Though wanting half his tail;
So well-informed in penal law,
Traps, gins,—nay, shrewd Grimalkin's paw,
With him were found to fail.

Forth peeping from his hold, he spies
The ambushade, and in a trice
Detects the wily stoat:
"Could I but have my will," cried he,
"Nor mouse nor meal should stuffing be
For that well-powder'd coat!"

Communications may be addressed, POST PAID, "For the Editor of the Yorkshireman," at the Printer's, Pontefract; at Longman and Co's, London; John Baines and Co's, Leeds; and W. Alexander's, York.

CHARLES ELCOCK, PRINTER, PONTEFRACT.

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PRO PATRIĀ.

NO. XLVII. SECOND DAY, 16th SIXTH MO. 1834. PRICE 4d.

The YEARLY MEETING OF FRIENDS held in LONDON concluded on the 30th ult. a Session of nine days, being the hundred and fifty-seventh in regular succession from its commencement. (a) The principal object for which this Meeting was first held, to-wit, collecting the accounts of the Sufferings of Friends, and taking the needful measures thereon, has been attended to at this season.

It being a time of profound peace, the distrains upon our members for *Military demands* (if any occurred) must have been of very trifling amount. In the 'Sufferings' for 1832, reported last year, there was found but the sum of Eleven Pounds taken on this account: I did not ascertain, being pressed for time, whether any such were now reported at all—But the account (ascertained or presumed) for ECCLESIASTICAL PURPOSES, stands thus: For the year 1833, now reported, a Total of *Eleven thousand nine hundred and nineteen pounds*—the same for 1832 having been *Twelve thousand three hundred and sixty-four pounds*; and for 1831, *Twelve thousand seven hundred and thirty-three pounds*. The probable total loss to the Society, by distrains on the property of its members at the instance of the Levitical priesthood of the Establishment, and its Officers, being now about ONE MILLION, ONE HUNDRED AND FORTY-NINE THOUSAND POUNDS. It is admitted that, from some cause, there is an annual diminution in the amount of these distrains; so that the sum reported in 1834 is less than that reported in 1830 by £2681—it may be, from an increasing measure of forbearance on the part of the Claimants; but it should not be forgotten, that we are now an oppressed (by other means than force) and in numbers, if not

(a) There were General meetings of the Society in London before 1678, but not constituted as at present. See on this subject page 219 of this Volume.

in substance also, a gradually diminishing people. *The power to exact, too, continues in unabated strength*: and who shall say, when the race of fox hunting parsons shall have become extinct, and their places shall be fully supplied by a set of *Scribes and Pharisees*, more precise in manners and more punctual in performance, how soon and how sorely it may be renewed upon us? For my own part, I think Friends have done perfectly right in going before Parliament at this season, to renew their ancient, well known Testimony and Protest against every practice inconsistent with the freedom of Gospel ministry, in the following terms:—

ART. I.—*Petition of the Quakers against Tithes, &c.*

“ We the undersigned Members of the Religious Society of Friends, assembled at our Yearly Meeting in London, deem it right in consequence of the measures now in contemplation of the Government, to approach the Legislature on the subject of Tithes, and other Ecclesiastical Imposts. Firmly convinced that all exactions for religious services are contrary to the Spirit and Letter of the Christian Religion, and that when enforced on persons who conscientiously disapprove of these services, they are opposed to the Laws of immutable Justice, the foundation of all right Legislation, We do most respectfully but earnestly beseech you, to adopt no measure which may tend in any new form to render Ecclesiastical Claims more fixed and permanent.

“ These imposts originated in times of darkness and superstition. We believe their continuance after the Reformation in this Country, tended greatly to obstruct its course, and that the cause of Christianity is intimately connected with the abolition of compulsory payments for Religious Services. Your Petitioners gratefully acknowledge the relief which from time to time has been afforded to this Society by the Legislature, from sufferings endured for the Testimony of a good conscience, in regard to these claims; but apprehending that the inevitable tendency of the proposed measures, is to confirm an unjustifiable interference on the part of the Civil Power in the Religious concerns of the Community, they feel bound to beseech the House that they may not pass into Laws, but that effectual measures may be taken for the entire abolition of Tithes, and the Rates called Church Rates, Easter-Offerings, Mortuaries and every other kind of Ecclesiastical charge.

“ In conclusion, they continue to desire that it may please Almighty God to preserve the Land in peace, and the King in safety, and to direct his and your counsels to the advancement of Truth and Righteousness on earth, the prosperity of our beloved Country, and the welfare of Mankind at large.”

This petition passed the Yearly Meeting the 28th of the Fifth Month, and before the lapse of two days had received the signatures of more than *Eight Hundred Friends*, with their residences specified:—Of its presentation to both Houses, should it take place in time, hereafter.

In reporting the Petition of last year, I mentioned that the *Tithe taken in kind, without warrant*, amounted in the Report for 1831 to

£684, and in that for 1832 to £737. In the present report, comprehending the "Sufferings" collected in 1833, we find of this nature about sixteen Items, in different Counties or Quarterly Meetings, varying in amount from £138 to 18s. and making a total of £722 17s. 2d. I made a protest on behalf of the Society in my No. 24, against 'this 'arbitrary and illegal method of making distraint on our members.' It is well known that a Quaker farmer, who is faithful to his Testimony, *never sets out the tithe of his crop*; but lets the whole stand indiscriminately in mow or sheaf the usual time, thus giving opportunity to the Claimant, to come in with his team and take what he deems his right: and very often he takes more, as I have myself experienced (as a grower of hay) in former time: See on this head p. 197 of this Volume. In point of LAW, the person taking in this way is as complete a *marauder* as if he commanded a banditti in a disturbed district; and might, I have no doubt, be prosecuted and convicted accordingly. The extreme forbearance of Members of our Religious Society, (if not indeed a degree of pusillanimity induced by the threats of the power Ecclesiastical) has gone near to establish a custom in Parishes, in this thing, destructive of our rights as Englishmen, and consequently dangerous to those of our neighbours. The exaction, by mere force without law or equity, is manifest; yet such is the uninformed state of the minds of even our own members, on the subject, that on conversing with some of the Representatives of Quarterly Meetings concerned, I found an opinion prevalent, that *there was nothing wrong in this mode of taking tithe*, and that Friends ought to submit to it. They had as good set it out at once! *Ed.*

ART. II.—Increase of Church Rates in forty years.

In a petition to the House of Commons from Friends of Strood, Rochester and Chatham, Petitioners in concluding say:

"Your Petitioners beg most respectfully to call your attention to the small parish of STROOD, where some of your Petitioners reside, and where the hardship and oppression of which they complain is strikingly apparent, and for many years has been progressing at an alarming rate.

"In this small Parish the demands for 'CHURCH RATES' ALONE, on members of the Society of Friends during the last forty years, and the value of goods taken from them by distraint, is as follows, viz.—

	AMOUNT.	VALUE TAKEN.	
From 1792 to 1802 —	£19 18 4	£31 14 8 —	from 5 individuals.
From 1802 to 1812 —	37 4 9	59 7 6 —	from 8 individuals.
From 1812 to 1822 —	205 14 0	318 12 7 —	from 8 individuals.
From 1822 to 1832 —	270 16 11	438 15 0 —	from 8 individuals.

"Your Petitioners believing that they have fully substantiated the ground of their appeal to the Legislature of their country; and that they have made out a case which loudly calls for investigation and redress; most respectfully request that you will take speedy measures

for the repeal of those laws which enforce the COMPULSORY maintenance of the Church or its Ministers.

“ That God may give you wisdom to decide (on this and on every other subject) in such a manner as may tend to His glory, and the real prosperity of the Nation, is the sincere desire of your Petitioners.”

ART. III.—*Of a suppressed passage in Barclay.*

In his Tenth proposition, Sect. 32 of the Apology, Robert Barclay treats freely of ‘ the many abuses of priests’ maintenance.’ He says ‘ he that would go through them all, though he did it passingly, might make of it alone a huge volume, they are so great and numerous.’ He shews how this covetousness crept in with the apostasy, the ministers in the primitive times claiming no tithes ; but such as wanted had their necessities supplied by the Church [properly so termed] and others wrought with their hands [their heads nothing prejudiced thereby.] But the persecutions being over, and luxury and ease coming in, the clergy soon learned to change their cottages with the palaces of princes ; and came, some of them, to be princes themselves ; going presently by the ears together about precedence and revenues, each coveting the chiefest and fattest benefice.

‘ The Protestants, again, had scarce well appeared when the *Clergy among them* began to speak at the old rate ; and, so soon as any princes or states shook off the *Pope’s* authority, began presently to cry out to the magistrates, *to beware of meddling with the Church’s patrimony* ; severely exclaiming against making a lawful use of those vast revenues, that had been superstitiously bestowed upon the Church [falsely] so called, to the good and benefit of the Commonwealth, as no less than sacrilege.’

He proceeds through the several heads of the Clergy’s *covetousness*, the Clergy’s *luxury*, and the Clergy’s *cruelty*, to shew how exceedingly they had corrupted themselves, and with what fierceness and rapacity they were wont to exact their demands in his own time : ‘ These avaricious hirelings have come to that degree of malice and rage, that several poor labouring men have been carried hundreds of miles from their own dwellings, and shut up in prison, some two, some three, yea some seven years together, for the value of £1 sterling and less.’ ‘ I know myself a poor widow [he says] that for the tithes of her geese, which amounted not to 5s., was about four years kept in prison, thirty miles from her house. Yea, they by violence for this cause have plundered of men’s goods the hundred-fold, and prejudiced as much more : Yea hundreds have hereby spilt their innocent blood, by dying in the filthy noisome holes and prisons. (a) And some of the priests have been so enraged, that goods thus ravished could not satisfy them ; but they must also satisfy their fury by beating, knock-

(a) The names of 365 Friends, who died under Sufferings for their religious Testimony, are given by *Besse* at the end of his Work. *Ed.*

ing and wounding with their hands innocent men and women, for refusing [for conscience sake] to put into their mouths.'

And now we approach the passage in which he gives his own free opinion on the subject of 'Appropriation,' so much discussed of late and so greatly dividing men's judgments—which passage has been suppressed in the 7th Edition of the Apology printed in 1765, and is not now commonly to be met with: I shall put it in crotchets here, as furnished me by a BARCLAY, for republication at the present time. It is found in the *Latin* text, in which the Apology was first written.

"The only way then soundly to reform and remove all these abuses and take away the ground and occasion of them is, to take away all stinted and forced maintenance and stipend,

"[and seeing those things were anciently given by the people, that they return again into the public treasure; and thereby the people may be greatly benefitted by them, for that they may supply for those public taxations and impositions, that are put upon them, and may ease themselves of them.]"

"And whoever call or appoint teachers to themselves, let them accordingly entertain them: and for such as are called and moved to the ministry by the Spirit of God, those that receive them and taste of the good of their ministry, will no doubt provide things needful for them, and there will be no need of a law to force a hire for them: for he that sent them will take care of them; and they also, having food and raiment will therewith be content." The principle and practice of the sound part of the society of Quakers to the present day. *Ed.*

ART. IV.—*Abolition of the right of patronage in the Scottish Church.*

From the PATRIOT paper of June 4th. "On Tuesday the 27th ult. the General Assembly of the Church of Scotland came to the important decision, by a majority of 184 to 138, 'That it is a fundamental law of the Church, that no pastor shall be intruded on any congregation contrary to the will of the people.' By this decision, the right of patronage in that country is virtually *abolished*. The patron still retains, indeed, the right of presentation, but it is a presentation subject to the *veto* of the majority of the 'male heads of families, members of the vacant congregation and in full communion with the church; who may exercise it *without being required to assign any reason*.'—'Such a veto is tantamount to the right of election; and its effect will be, to make *the value of advowsons*, which have always fetched a good price *in the Scotch market*, fall to zero."—The success of the motion, the 'Times' ascribes to the consequences of the previous Burgh reform.

I gave, last year, in my 27th No. an account, extracted from the same paper, of the result of a debate in the same Assembly on this question; in which it was carried by a small majority on the side of

Intolerance, *leaving the election to the Presbytery.* I then expressed a hope, that in another year this majority would vanish ; and may now congratulate my readers, attached to Religious liberty, on the triumph it has had in this decision. *Ed.*

ART V.—*Account of an Ackworth Terrier ; or survey of Church lands, &c. of 1716.* See vol. i, p. 325, “Ackworth Tithes and Enclosure.”

From a Terrier of the Rectory of Ackworth of the date of 1716, I learn that there was at that time attached to the Living, viz. in buildings

A dwelling-house : corn-barn : one other barn : a cow-house and fodder-room, new built : a stable : a flower-garden : two kitchen gardens and an orchard. In lands

Of Field-land [i. e. in the Common-fields of the Psh.] in various pieces in ten different situations, twenty seven acres : and

Of Inclosure, in sundry closes called Barley close, Stanbecks, Mear dyke, Went croft, Kyrk croft, Stone style, Tentering, Potwells [2 acres] Holling knowl, Pondgarth, with the foldstead and back-side, in all twenty-one acres one rood— *making together a glebe of about 48 acres, by the Measurement then in use.*

Under the head *Tythe of Corn :*

“*Tythe Corn* in this parish is paid in kind by the owner of the Corn. The manner of tything is, *After the owner hath proportioned it into ten equal parts, and upon sufficient warning to the Minister or his servant appointed for that business, to take the Tenth Stack, Kiver or Sheaf—* and if there remain any odd sheaves, and the owner has more of the same grain in another place, then to count to that other, till the whole be tythed. There is one part of our parish called the *Rydding*, now in the tenure of Sir Rowland Winn, Bart. that pays only six shillings per year for all tythes of corn, hay, and pasture : but if pastured with sheep or other goods, and those sheep &c. are turned to the Common, then they pay half tythe ; or proportionally for the time they have so been pastured.

“If the House be inhabited, the inhabitants pay Easter-dues, *as the other part of the Psh. do,* and at the same time.

“John Simmons of the Lodge (Psh. of Himsworth) pays for another part of the Ryddings now in his tenure, and only for the hay and herbage thereof 1s. 8d. per year. Another part of the Ryddings, now in the tenure of Joseph Wallker, tenant to John Bright of Badsworth, Esq^{re} pays 5s. for the hay and herbage of the same. One other part or parcel of the Ryddings, now in the tenure or occupation of Chrstr. Heptinstall (commonly known by the name of Berry's land) pays for the hay and herbage thereof 8d. per acre. One moiety of the Walton Royds, now in the tenure of Michl. Mitton, tenant to Frances Mason, Widow, for the hay and herbage thereof pays 1s. yearly. Another moiety of the said Walton-Royds, belonging to Henry Cawood, of the Lanes (Psh. of Himsworth) pays also for the hay and herbage

thereof 1s. yearly. A little piece of ground called the Warren, belonging to Sir Rowland Winn, Bart. pays yearly for the hay and herbage thereof 6d. being this year in the tenure of Henry Taylor (Psh. of Wragby). Sir John Wentworth of Elmshall in the Psh. of South Kirkby, Bart., or his tenants for Burling houses hay and pasture, pays yearly the sum of one pound and seventeen shillings for the hay and herbage of the said Burling houses. Note, that the abovenamed custome ground (excepting Sir Rowland Winn's moiety of the Ryddings—and quere if *it* ought not) pays Tythe of corn in kind, as the other parts of the parish do; and the usual custom for the hay and herbage thereof, and of all and every part and parcel of the above named custom ground is usually paid and discharged upon or before the 29th day of September, yearly and altho' it be *corn*. And further note that if any part or parcel of the above named custome ground, be sown with hemp, flax, rapes or turnips, it shall pay as the Law directs for the two first, and for the third according to the use of the Country, *if not the tenth part*; and for the last 4s per acre, according to an old custom established in this parish. The Ryddings and Walton Royds lie full south from the Church, Burlinghouses East, and the Warren, West. There are several Crofts or Garths that pay custom for hay and herbage, some more and some less—small inconsiderable sums for the most part, an account of which is here annexed" [annexed a List of twenty three names paying in all, at *Easter*, 9s. 6d.]

"*Tithe Hay*. Hay pays 10d. per acre throughout this Psh, *excepting where there is a Modus or prescription to the contrary**—and excepting in a field or meadow called Hundell Sike, in which field or meadow every acre of hay pays 2s. 8d. per acre † but those acres are what they call computation acres, which generally are two good acres, or more, each.

"*Easter dues*. Every person above the age of 16 years, being inhabitant of this Psh. pays two pence *oblation*, and every Master or Mistress of a family pays one penny halfpenny for his or her *house* [the old Romé's cot-money, somehow advanced 50 per Cent!] five pence *for his or her hen*, whether any or none [a good Irish exception, to be sure,] one penny for his or her *plough*, one penny halfpenny for every *Cow and calf*, one penny for every *stript milk'd Cow*, one penny for every *Fole*, and one penny for every swarme of *bees*. Note, that the custome for the garthes is usually paid at Easter.

"*Wooll and Lambs*. These are titheable in kind—the owner to chuse two and then the tither the third, at ten [out of ten.] If they fall short of ten then the number is to be considered, and if there are but five, then the one of the parties is to take or give 15d. except it be a fat one, then more according to discretion. If under five, then the owner is to pay the minister for every one a penny. If above five, the minister pays pence apiece to ten, and takes the Lamb. *Wooll* (as was said before) is paid in kind, upon the sheet on the cropping day, by the

* The proof of which, *together with the memory*, is of course the payer's concern: it is not found in this Terrier.

† The memorial of a higher charge is here preserved.

tenth fleece or by weight, as both partys concerned shall agree. The custome ground aforementioned pays neither wooll nor Lamb, without the sheep have been summered or wintered upon the Common, or at least have pastured there for some time, and then but half tithle of either kind. Lamb is usually paid at *Lammas*, when it may be supposed to live as well without the dam as with her.

“Augmentations &c. We have no augmentations, pensions, salaries or stipendiary payments belonging to this Rectory.

“Mortuaries &c. Mortuaries are paid according to the Statute, the 21 Hen. 8, c. 6. Easter offerings are mentioned before. *Marriages.* Every person married by license pays 10s.: by banns, publishing 8d. *Christnings* pay nothing, *all Sacraments being free.* Every *woman churched* pays 3d. to the Minister. Every *Burial* in the body of the Church pays 5s. If in the Chancel then more or less as the parties concerned can agree with the Incumbent. Witness our hands this 28 day of June A. D. 1716.

Ph. Hollins, Rector.

Rich. Brook, × his mark, }

Tho. Pearson, }

Churchwardens. }

Matthew Pearson.

Rich. Mann.

Tho. Calverley.

“The within and above copied Terrier agrees with the Original remaining in the Register of the Consistory Court of his Grace the Lord Archbp. of York, the same having been duly compared and examined therewith by me Rd. Mackley, Dep. Reg.”

ART. VI.—PROVERBS: vi, 6—12, in a metrical paraphrase. 1808.

Go to the ant, thou sluggard !
 Seek in *her* ways instruction :
 All that she does, consider.
 How she provides in summer,
 Lays up her store at harvest,
 Ere the bleak storms of Winter
 Sweep it away. Behold, how
 Diligent, tho' no master
 Urges, no overseer
 Measures her task beforehand !
 Why wilt *thou* sleep then, Sluggard,
 Wasting thy hours inglorious ?
 Leave me : I must, yet longer,
 Close (for a while) mine eyelids,
 Fold up my arms in slumber.
 Sweet is my rest and soothing,
 Life is yet long before me :
 Why should *I* toil and labour ?
 So may each want thy dwelling
 Seek, unawares, unbidden,
 As with his sword the soldier,
 And, as the nightly traveller,
 Poverty rouse thee sorrowing ! H.

ART. VII.—POETRY :—*The Dangers of the Church.* By a member
of the Church of England.

Intus est hostis, intus insidias sunt.

The Church in danger—Churchmen cry,—
I fain would know the reason—why?
Is it because her walls are rent,
Decay'd that perfect, old cement,
Wherein true Charity abounded;
When all her Hope on Faith was founded?
On this that 'Church' was built, we read,
'Gainst which Hell's gates should ne'er succeed.
But, sure these men mistake the case,
For 'worshippers,' put 'worship-place'.—
Now, tho' the simile holds good,
That on a Rock this building stood,
Yet does the Scripture nowhere tell
That Life in brick and stone can dwell.
I then in reason must conclude
The danger's all from flesh and blood;
These are the Enemies from whom
A worldly Church may meet its doom.
Then is't not time her Pastors strove
The rents to heal with Peace and Love;
That warning word, betimes to note,
Which John to Sardis' angel wrote;
Be watchful, keep alive the spark
That still remains, lest *all* be dark?
Supplied with oil, and burning bright,
God ne'er removes the shining light;
But only when 'tis waning dim,
Thro' want of zeal, and care to trim. W.

The influence of the Apologue : instanced in the case of David,
as recorded by Nathan the prophet.

The *feather* guides the arrow's forward flight,
By skilful archer's hand tho' aim'd aright:
So sinks Instruction deeper in the mind,
When pleasing fiction is with Truth combined.
A fable caught the Hebrew Monarch's ear,
Quick to denounce the crime he felt not near;
But when the prophet barb'd his simple tale,
'Thou art the man'—made all his rage to quail;
Shame and Confusion o'er his conscience stole,
And urged repentance on a guilty soul. W.

ART. VIII.—*Remarks on Scripture passages.* Continued.

Luke xiv, 10. 'Then shalt thou have worship in the presence of them that sit at meat with thee.'

I find but this one passage in the Bible, in which, worship, occurs as a noun substantive, and here it clearly means nothing more than Civil respect, or an acknowledgment of Civil superiority, consistently with the Civil use of the word in our old authors; as Spenser, Shakespear, Milton and others. This may startle some of my readers, considering how much we hear and read, now, about the *worship* of Almighty God, about times and places set apart for *worship*. When we thus use the term do we, the people called Quakers, mean by it a bodily prostration, a bowing or kneeling, as in God's presence? I believe not: we take the modern and refined sense of the term, making it somewhat abstract (as in the Scripture above quoted) and refer back from the outward act to the disposition of mind producing it; and on no other ground, I conceive, can we defend our profession of performing *silent worship*, at times when no outward act denoting it is done, the mere presenting of our bodies excepted. We must ask of our fellow professors the credit, on these occasions, of an intention and desire, a disposition and a willingness to worship God; and confess that, having no appointed leader in the exercise, we *wail* to see on whom the leading shall devolve, and in what manner it shall proceed by his or her ministry.

The word here translated 'worship' is in the Greek *doxa*, implying respect and esteem, more properly than glory; as elsewhere suitably rendered: and it fixes the meaning, not so much on any specific act done to the person so honoured, as on the disposition of mind of the master and his company towards him; and his own reasonable and lawful satisfaction therein.

In one other place in Scripture, if rightly quoted by Johnson, did the word formerly stand as a substantive: Ps. viii, 5. 'Thou madest him lower than the angels, to crown him with glory and worship.' The passage now stands—'For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.' Shewing that at the last change in our version, here, the term worship, which had been used to denote Civil respect (and because of which Magistrates had received the titles of worshipful, your worship, &c.) had become obsolete.

In the passage Rev. xiv, 7. the word *doxa* is translated 'glory;' and here we have the term 'to worship' in its right acceptation, denoting the outward act: 'Fear God, and give glory to Him [*doxan*] and worship [*proskunesate*, bow the knee to] him that made heaven and earth, the seas and the fountains of water.' It would make our language once more clear, and consistent with the ancient form, were we now to agree to restrict the use of the term 'worship' to the verb; and when we would denote merely *some pious exercise of mind* take the one out of the many words we possess, most fit to denote it; as waiting (upon God) or the like. We have ceased (I would hope) to render *worship* to man, by falling down to him, as to a superior

being—we render to God infinitely more than this, when we are enabled to ‘worship Him *in spirit and in truth.*’ John iv, 23, where too the word used means *kneeling.*

In this more restricted sense of the term, it would be equally in place whether used to denote a bowing, falling prostrate or kneeling to the true God, or to a false god, an idol; or even to our fellow-creature, man. See Exodus xxiv, 1: Ps. xcv, 6: Matt. ii, 2, iv, 9: 2 Kings v, 18: Dan. iii, 5.

The question, what we are doing and what we intend, when we bow or kneel, or fall prostrate before a fellow-creature, would then come more clearly before us. For it is undeniable, that the man who does this to another does actually worship him—that is, in the strict and original Saxon sense, do *worth-shape* to him—put his own body into that form or posture which shall denote, by the most significant token he can use, his own inferiority—making the other *high, great, worthy*; and himself *low, little, mean.* The ladies, too, with their *courtesy*, or momentary lessening of the height by bending the knee, must be admitted to do the same.

In all which, I shall probably be told, there is nothing new; it is the plain and obvious account of the ceremony. But do we thus commonly account of it to ourselves:—do we attach to the act, in so much as one case out of a thousand, the idea of worship to a Superior? It is plain we do not: we the people called Quakers use the nod to each other, and the little bow to our Civil superiors; (our fellow Christians bowing outright to each other, and kneeling for a title to the Sovereign, or even for a favour; and doing every thing in this way short of the *ko tou* of the Chinese mandarin) merely because we are so taught, and because it is civility and good manners. But where should it stop? There is certainly *some* limit to this voluntary humility; since our own Ambassador at the Court of the ‘Celestial Empire’ could not consent, in approaching the presence, to make three prostrations, and knock his forehead nine times against the ground! But this, I shall be told, was a *Civil* scruple; and the intention, to preserve his Master’s dignity unimpaired. And may not we, my friends, be allowed a *religious* scruple, and some reserve of the dignity of *our* Master; who is ‘higher than Agag,’ whose Throne is exalted above those of the kings of the earth? Num. xxiv, 7; Psalm lxxii, 2.

Yes, there is a limit; and the thing we should stop short of is, whatsoever may not become our Christian profession—servility, flattery, the lie formal in gesture; shewing homage where we mean it not. Men of the world uncover and make their bow to each other from habit, and think no more of it; scarcely cognizant of the act at the time, or remembering it afterwards. But let it be left unperformed—then comes the serious consideration, why! What does the man mean by it? And scarcely will charity itself be found to ascribe the omission to mere want of breeding: it will be termed intentional disrespect, or accounted religious delusion. It is surely worth our while, in these circumstances, to use towards our brethren in profession, and servants of the same Lord, a little pains in explanation. The times are indeed gone by, in which such an affront would have provoked the immediate

threat of corporal chastisement, or have brought on a duel. *William Penn* will be found relating his own experience, on this subject, in the following terms: 'I was once myself in France, before I professed the communion I am now of, set upon about eleven at night, as I was walking to my lodging, by a person that way-laid me with his naked sword in his hand, who demanded satisfaction of me [the *satisfaction* of murder on his part or of manslaughter on Penn's!] for taking no notice of him at the time when he civilly saluted me with his hat; though the truth was I saw him not when he did it. I will suppose he had killed me [with the probable *satisfaction* of being hung for it] or I in my defence had killed him, when I disarmed him; as the Earl of Crawford's servant saw, that was by.'

So far Penn in his "No Cross, No Crown," (a) treating of the 'envy, quarrels, and mischiefs that have happened amongst private persons, upon conceit that they have not been respected to their degree or quality amongst men, with hat, knee, or title.' But let us turn to a case of a more peaceable character, the result not of accident but of conscience. Thomas Raylton, born in Yorkshire in 1681, and educated in the way of the Church of England, was taken in his fourteenth year, to ride before his mother to a meeting, at which were two quaker ministers. One of them, George Rook from Cumberland, was made on that occasion the instrument in God's hand of this youth's sincere conversion, to the faith of *Christ in and among us*, the hope of that people's glory: (b) and he associated with Friends from that time forward, becoming himself an acceptable, and very serviceable minister among them. He was then at school, and presently had to share the troubles incident to his new profession:

"Now after I was joined [he says] with those people, the word of God wrought more powerfully in me, and shewed me that I was to alter the course of my conversation—that was, to leave *the corrupt life* and to shun evil company. And for as much as I was *boned before the LORD*, and had given up my name to serve *him*, I then saw I must walk in the narrow way, and leave the vain compliments, the putting off the hat and *bowing the knee to man*. Upon which I was soon taken notice of, and complaint made to my mother of my neglecting to conform to these things, *by the priest my then master*; who was moved at my behaviour, and I suppose intended at that time to have used the rod: and having made preparation called me to him and said, 'I heard to-day that thou wentest by Mr. Bounskell, and didst not put off thy hat and bid good-morrow'—adding, 'What is thy reason for so doing—whether is it pride or religion?' Upon which I told him, *it was not pride*: 'Then,' said he, 'it must be religion, and if so thou must not be whipt'—and so laid down the rod. 'But,' said he, 'if for religion, let me know why thou refusest; and give me some president' [precedent]. So I told him I had been reading in the Revelations, and there I found that an angel shewed John many things; and that John said, 'When I had heard and seen, I fell down to worship the angel that shewed me those things; but the angel said *see thou do it*

(a) Part 1, Ch. 9, § 2. (b) Col. i, 27, 28: James i, 21: 1 Thes. ii, 13.

not; (c) for [because] I am of thy fellow-servants, and of thy brethren the prophets and of them which keep the sayings of this book: worship God.' And from this [precedent] I told him I refused to do it unto men." His master endeavoured to convince him, by instances out of the Old Testament, of the reasonableness of his doing what was required of him, 'it being no more than a civil respect between man and man'—but he objected that all these were out of the Law, and not from the Gospel: 'and since the New Testament' (he continues) 'is silent, and gives no account of either Christ or his Apostles being in the practice of bowing, I did not see why either knee or hat should be expected of me; for as for the latter, I have no account at all—Therefore I stood to my principle, and kept to the light and understanding the LORD had given me through Jesus Christ my Saviour, *who then was come to my house in spirit, and had brought salvation with him.*'

The master persisted and 'whether from grief (says Thomas) which he was then in, being in all probability likely to part with one of his flock, over which he might look upon himself to be pastor, or from the persuasion of my parents, he began to be more severe, and told me that unless I would make congees to him (as he called them) he would teach me no longer. And although I must confess I would gladly have learned a little more, being then [but] a Bible-scholar, yet [unwilling] to have it in a way I saw I must deny and bear testimony against, I forsook the school at that time, and went home to my father's house, and told my mother the occasion of my coming. And although she took me to the first meeting but a few weeks before, yet she repented it, and would not hear of my suffering by my master, so as to give me any relief: upon which I left the house for a while. But I think I may say the arm of the Lord wrought for me; for my master presently sent word to my mother, that he had done what was in his power to persuade me to be conformable, but he saw it would not do—therefore desired her to send me to school again, and said *he would leave me to my liberty about religion.*'

This news being brought to the poor boy, while he was sitting alone under a hedge, not knowing what would become of him, he gladly returned to the school, and found it 'pretty much as had been told' him. 'Thus [he says] the Lord pleaded my innocent cause; unto whom be glory ascribed for ever!' This account is taken from the *Sixth part* of the 'PIETY PROMOTED;' to which division of the work Thomas Raylton wrote a preface, and died soon after 'in peace and full assurance of future happiness,' about his Fifty-third year: so that his own Memorial is inserted in it, making the last of that Series.

(c) The double example of the angel in Rev. xix, 10 and xxii, 9, is adduced by Friends for not bowing at all to men. But it is of force as an example, surely, rather to make us shun the *outward demonstration towards ourselves of a feeling of inferiority in a brother.* 'See thou do it not to me who am thy brother—thy fellow-servant. Give God the glory.' This is the meaning of the sentence: and they who are intimately united, in the fellowship of the Truth, can at no time permit themselves to exact from each other a servile homage. They will be jealous of the measure in which even real respect and esteem shall be shown to the worthy; and will never lose from their remembrance the great precept, '*Worship God!*'

Let us now remark on the two cases. The most intolerant stickler for Etiquette would not now venture to justify the choleric fellow who drew his sword on Penn: yet was not such an occurrence, in that age, either a very uncommon or a very surprising one. It was probably matter of little serious public reprobation: *they* would only say, he had mistaken his man! The young gentleman on whom it fell had enough to do afterwards, about 'hat and knee', with his father the admiral, the duke and the King: and he carried his point at last, by a better weapon than the sword, with all three. But taking both parties to this rencounter along with the Clerical schoolmaster and his pupil, to how great advantage do the two latter appear! The one had shewn the other many things (as the angel had to John) and he expected along with his pay a little *worship* also. It was not to be 'mutual respect' for we read nothing of *his* congees to the boy (whom he also thou'd freely enough). But the boy had been where, along with sound doctrine, he had taken in *principle* also—and *he* was not to worship his teacher, having too so apt a precedent in Holy scripture before him. Thus it was *not pride but religion*—and the considerate master at once laid down the rod—an excellent example to all future teachers of youth: who though they be Doctors of Divinity, or of both Laws, are not, surely, greater personages than the angel who instructed John.

The principle which this youth had imbibed was, undoubtedly, *the liberty of the children of the Most High, in the gospel of Christ*. He had bowed before the LORD and given up his name to serve *Him*: he was thenceforth to be no man's humble servant in the worlds' servile flattering spirit. His firmness obtained for him that which he desired; as in the case of Penn and many others, whose history we have: while the tolerant spirit of the Clergyman saved the pupil to his master, and his learning to the pupil.

It is not, *now*, wrath and contumely openly shewn towards him, which the poor Quaker has to encounter, in the 'world,' both 'professing and profane.' It is a more concealed and persistent, a more uncharitable and unchristian enmity—which is ever seeking (and very commonly with success) to *put him quietly down*. Under such circumstances, he may well desire that on his part, nothing may be lacking which tends to the exercise of a *mutual respect and good-will*: so he feed not Haman's pride, nor bring himself again into bondage. I have adverted to this subject already in different parts of this work, and shall have occasion hereafter, in treating the character of George Fox, to go into it more particularly. In the mean time let me recommend, to all whom it may concern, the example of the tenderness shewn by his Clerical tutor to the honest preaching blacksmith (for such he afterwards became) Thomas Raylton. *Ed.*

Ackworth, 20th, Sixth Month, 1834.

Report of the Presentations of the PETITION of FRIENDS respecting Tithes, &c. Not having any account of these from an Eye-witness, I must take what is inserted in the public prints: to which, as found there, I must likewise add a few remarks of my own.

On the 16th in the Commons, (we are informed) "Sir George

Strickland presented a Petition from eight hundred of the Society of Friends, assembled at their Yearly Meeting from all parts of the country. The petitioners considered all exaction in support of any form of religious worship to be contrary to the spirit of the word of God; and therefore prayed that all tithes, church-rates and all other Ecclesiastical demands may be abolished." *Times*, June 17th. This short paragraph is all I find relating to it: not even the notice appearing, of the petition being laid on the Table, although by the PATRIOT it should seem that nine or ten speeches were made just before, upon a complaint of the burning of a Bible! From the end of last month, when the petition was ready, to the date of this presentation is, what a Yorkshireman would call *two days over a fortnight*,—a space of time probably sufficient for any minister of tact and credit (having good correspondence also with the agents of the parties) to secure its being still-born and nullified. No reason of force can be assigned, why this petition was not in the hands of a member in two days after its completion, and presented the third. Our York-county member was disposed, I am sure, to do us all the service he could with propriety; and the same, I believe, may be said of Lord Suffield, who presented it to the House of Peers the day before yesterday.

According to the *Times* Reporter, the Noble Lord must have stated concerning the petitioners, merely that "they prayed to be relieved from the rates and tithes due for religious services [services never partaken of, be it remembered, by *them*] to the payment of which they objected, not from political motives but purely on religious grounds." I had experience enough last year, in a single visit to the House and subsequent perusal of the papers, to convince me that little reliance is to be had on the Reporters, for giving us fairly and correctly of their own accord, the substance of what each member says. Where sufficient *interests* are in operation, they seem to take further helps—*which might have been given them in this case*. But if our leading Friends in London, grown indifferent to the publication of our Testimonies, or even to the success of our prayers concerning them, thus defer or neglect our own case, how can we expect it to be forwarded in the House? To proceed, however, after the Reporter, the presentation being made, "the Bishop of London said that the Petitioners would soon have the means of avoiding the payment of Tithe, if the Legislature passed the Tithe-commutation bill." And Lord Wynford—"that the petitioners expressed a wish, that Parliament would do nothing to strengthen the title of the Church to tithes. He believed that it could not be strengthened: it was as strong as the best title that ever existed." *Times*, 19th June.

Will Lord Wynford now permit me, not as asserting but as presuming that he advanced the position in such terms, to go once more into court with him? He will recollect, I dare say, an occasion on which he was opposed as Counsel to a plea of myself with others, relating to the Whit-monday sports of his own communion, many years ago, in Essex. I have now, in my own cause and my friends' in profession, to request that he will shew us, First, The 'church' (putting the parson, who he will admit is a corporation, sole, and *not* a church, out

of the question) in *which* is vested *any right or title to Tithe* at all: Secondly the 'tithe'—the produce of land in any parish, *the parson* of which may legally lay hands on it, or take any step to possess himself of it, before it has been 1. severed from the soil, and 2. either set out for his use as *tithe*, or being carried off or stacked indiscriminately with the remainder, 3. adjudged to him, *as tithe*, upon complaint to a Magistrate, that it has been so detained.

The incorporeal right, as it is termed, (the 'title' if he will) of the parson, or body claiming as a corporation, *not being a church*, is in fact the right which any man may be said to have to that which is *customarily given him*—but which *we* prefer suffering to be first adjudged, as his customary due, by the Magistrate; and, so, legally taken. This title (we know to our cost) rests now on *Acts of Parliament*—and, far from contravening, we submit quietly to a forcible extension of it, in the taking of our produce in kind, when severed; without Justice's warrant or any special legal sanction for the act. In claiming and taking 'dues' of him in any way, Lord Wynford's CHURCH *presumes that the Quaker is her member*: I may inform him, here, that neither myself nor any ancestor of mine up the fourth or fifth generation, (probably none of them at all) have ever belonged to it; and, with how many more, that are in like manner oppressed by her, this is notoriously the case, I need not remind *him*. In a country professing a *toleration*, a full conviction of the judgment, and consistent proceedings in other Church fellowship, should be tantamount, as an exemption, to the never having belonged: and in neither case ought any man to be *deprived of his first right*, THE PEACEABLE ENJOYMENT OF HIS OWN, on mere Church pretences. The exemption from these claims (called *rights*) which we the people called Quakers* ask, is that which we have ourselves granted to others, where we had the power to take: we ask it on Christian ground, and by that law of equity which teaches men to do in all things as they would be done by: Will Lord Wynford persist in refusing it? I would hope, not.

There was certainly no occasion given (however calumny might cause it to be taken) for a deprecation on our part of 'political motives' to such a request—we rest, as a body, on our ancient well-known principle and practice. But supposing such motives to actuate us, or any of us, *as individuals*, have not *we* too a Civil interest to preserve and defend? We are not so dull (deluded as we too often are, through our much faith) not to perceive that what we may be eased of, *as quakers*, by the proposed measures of Government, is afterwards not very kindly or very honourably (*we* think) to be taken from us *as Englishmen*. This, for reply to the consolatory matter offered us by Bishop Philpotts—but I do entreat Lord Wynford, as I revere the laws of my Country and love sound lawyers, to read a little of what I have elsewhere written on the subject. Were we going to be sent to Australia under his sentence, he must, yet, hear us first—and the like, were we to be put under a commission of Lunacy. I shall trouble his Lordship no further—the Indexes will shew where he may find the passages on Tithe. *Ed.*

* Nomina honesta vitiis [turpia virtutibus] pretenduntur.

THE
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A

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BY A FRIEND.

PRO PATRIA.

NO. XLVIII. SECOND DAY, 30th SIXTH MO. 1834. PRICE 4d.

ART. I.—*Miseries occasioned by the Continental War, in the Circle of Upper Meissen and other parts of Germany, in 1813: Latin Verses by an Old Schoolmaster, testifying gratitude for the relief sent to the sufferers from Britain: Translation of the Verses by a young Schoolmaster in Britain: Remarks on some transactions of that period at home.*

It is not for the poetry but for the piety, and the *prophecy* (as through the unmerited goodness of Almighty God it has proved to us) which the following verses exhibit, that I incline, after the lapse of twenty years, to give them a place in a work which may secure to them a more than ephemeral date. Severe as is the lesson inculcated on erring mankind by the miseries of war, it has been heretofore found possible to persuade the next generation to make light of them; and seduced by the empty splendour of Military exploits, performed by an enthusiastic but unreflecting people, to drink in, once more and yet once more, the poison of the drum and fife, the gazette and the war-sermon. It is therefore still the duty (however some may shake their heads at it) of every advocate of 'peace on earth and good will to man' to bear his testimony at seasonable times, and without letting pass too long an interval, against this desolating abomination, so clearly condemned by the Gospel of Christ, and growing more and more (let us thank God!) into discredit; by the better education of the youth, and the diffusion of sound knowledge among the adults of this age. May none of these who, looking back upon the pages of

memory, can recall any measure of their feelings in that period of severe distress (severe even to us, who escaped the sword at home) be so unwise hereafter, as to listen to the proposals, of whatsoever unfledged conqueror they may find at their ears, persuading to renew the game, and plunge this country into what might prove *irretrievable ruin!*

It was towards the conclusion of the reign of that mighty Despot, whose skill and prowess tasked to the uttermost the Rulers and Military officers of this country, that we were called, by the irresistible voice of suffering Millions, to the duty of affording the partial and insufficient, yet most acceptable and useful succours alluded to in this Letter of thanks. The bounty of the Nation was solicited, and apportioned on the best information that could be got, to the several districts abroad, first in London by a Committee of Citizens appointed at a Public Meeting, aided by foreigners resident and corresponding, afterwards in Westminster by a similar association of Clergy, Nobility and Gentry, with the aid of two Secretaries from the former Committee.

The Sum raised by the London Committee was about One hundred and twelve thousand pounds; seven thousand of which came from the Religious Society of Quakers, of which the Editor is a member; affording (as became them) evidence more solid than mere profession, of a due sympathy with human nature suffering under the scourge of war. The amount of the Subscription from the nation at large was as great as could have been expected, the rank and wealth of the persons accessible to the Committees' applications considered—and it was not without *several thousands expended in advertisements, in printing, and the necessary charge of Public Meetings, &c.* that the money was obtained. The Six Reports of the London Committee stating their Receipts and disbursements, with the Report of the Westminster Committee annexed are published, and extant in many hands: the latter states a distribution amounting in all to near £200,000, *to effect which the Nation was taxed over again, by a Parliamentary grant of One hundred thousand.* About £22,000 of these monies appear to have gone, in addition, to the Orphan houses; to which seven thousand pounds had been granted before by the City Committee. It would be acceptable to the Editor to have an account from some Friend abroad, or connected abroad, of the present state of these Institutions.

*Britannis Excellentissimis Illustrissimis, Iohannes Gottlob Doeringius,
Pastor Oberottendorfsensis prope Bischofswerdam, D. D. D.*

Vade salutatum, perparue libelle, BRITANNOS,
Fortes, constantes magnanimosque viros:
Non comitis numeris, quaesitis arte poëtae,
Inculca mentis simplicitate modo.
Decrescunt animi vires crescentibus annis,
Ingenio languet musa senilis item. ¹

¹ Scr. aet. an. 75.

At si quis quaerat: quae tu noua nuntia perfers,
 Ignotus plane qui peregrinus ades?
 Saxoniam venio, tu respondebis, amicam
 Orans hospitium, non inimicus ego.
 Narrabisque breui patriae tristissima fata,
 Quae nec lingua potest enumerare satis.
 Laetius ANGLORUM laudes popularibus, auri
 Tot pondo, miseris per mare missa meis, ²
 Et grates meritas GENEROSIS atque BENIGNIS
 His, quamuis leuibus, testificare modis.
 O fortunatum REGEM NATUMque REGENTEM,
 QUOS populi tanti scepra tenere iuuat!
 Et POPULUS felix, alta cui mente fouetur
 Iustitiae sensus, religionis amor. ³
 In mediis undis murus VOS igneus ambit, ⁴
 Passaque propitii Numinis ala tegit. ⁵
 Finito bello, terraque marique secundo,
 Dulcia nunc pacis carpite poma diu.
 Et semper viuat vigeatque BRITANNIA MAGNA,
 Factis magna bonis, magna fauore Dei.

² Eccl. XI. 1. ³ Prov. XIV. 34. ⁴ Sach. II. 5. ⁵ Ps. XCI. 4.

TRANSLATION: by an Ackworth boy become a teacher.

*To the most excellent and illustrious Britons, John Gottlob Doering,
 Pastor, of Oberrottendorf near Bischofswerda, dedicates these lines.*

Go trifling verse, to Britain's sons depart,
 Men brave and faithful and of generous heart;
 Not in smooth numbers penn'd, or art refin'd,
 But with untrain'd simplicity of mind.
 As years increase the spirit's fire decays,
 And the Muse faints beneath a weight of days.*
 If ask'd, What news awaits us at thy hand,
 Who com'st unknown, and from a foreign land?
 Say, from poor Saxony I come, array'd
 In nothing hostile, but with prayers for aid.
 Tell, if thou canst, my country's wretched fate,
 Which tongues, though eloquent, could scarce relate.
 More grateful task were Britain's praise for thee,
 And succours sent my country o'er the sea.
 With thanks repay the generous, the benign,
 So richly earn'd, so meanly paid by mine.

* The writer's age 75. The piece in imitation of one of *Ovid's*: *Elegia prima Tristium*.

Oh aged King, oh *Regent*, *blest of Heaven*,
 To whom for subjects such a race is given !
 And happy race, with whom have found abode
 The love of Justice and the fear of God.
 Whom seas enclose, and walls of fire defend,
 And o'er you *Heaven's* protecting wings extend.
 Since prospering *Heaven* hath now made wars to cease,
 Long may you taste the kindly fruits of peace :
 And ever live Great Britain's vigorous state,
 Great in good deeds, by God's own favour great !

The following *Extract* from the Reports will help to throw light on the subject of this address of thanks.

“ *To the London Committee for alleviating the miseries of war in Germany.* To the most dreadful of the effects of the vial of wrath poured forth upon unhappy Saxony, in the course of the year 1813, belongs a circumstance which, though of a most alarming and urgent nature, has not yet been publicly noticed. In the upper circle of Meissen, on both banks of the Elbe, from Dresden to Berggiesshübel, Schandau, and Neustadt, in an area of about eight [German] miles square, which was in reality the theatre of war, both before the armistice, and after the renewal of hostilities in the successive months of August, September, and October, there were at the end of January last 400 *very young children*, many of whom indeed are scarcely able to go alone, bereft of father and mother, without guardian or provider, destitute of shelter and protection; and exposed, amidst the extreme severity of a protracted winter, to all the horrors of want and hunger. Their number increased in *February* to 500, and keeps augmenting, as the fatal fevers yet continue their ravages in that whole district, and daily reduce more children to the state of helpless orphans. Strange as this circumstance may appear, it is but the natural consequence of the inexpressible miseries and hardships which for four months were accumulated on a country so highly cultivated, and so lately a paradise; where half a million of famished combatants, from almost every region of the continent, rushed in such a narrow compass upon one another, and destroyed all before them. From the middle of May till the conclusion of the armistice, the flames of war had reduced to ashes eighty villages in the tract between Bautzen, Görlitz, and Lauban, and had plunged the inhabitants into unspeakable distress. Thus the small town of *Bischoffswerda* was burned down, with the exception of three houses, by French incendiaries; for to call them soldiers would be an insult to the military profession. The immediate environs of Dresden, however, were yet spared. It was not till the 20th of August that these began to be visited by all the horrors of war. An uncommonly productive harvest had filled the barns, as the armistice had afforded the husbandman an opportunity for getting it in. But all the later crops, such as potatoes, turnips, and other vegetables; all the fruits, for the cultivation of which this district is particularly distinguished, and which this year were doubly abundant, as well as the produce of the vineyards, had not yet attained maturity. In this state the country was found by the half-starved armies of Napoleon, while the allies entered from the Bohemian frontiers. Six times did the French Imperial guard, hotly engaged with the uniformly victorious troops of the allies, traverse the vicinity of Dohna, Dippoldswalda, Pirna, and Giesshübel. Consider only the devastations occasioned by the bivouacs in the neighbourhood of each village, the innumerable troops of foraging and plundering soldiers; who after having four times pillaged a place, returned a fifth time to see what they could still glean,

and when they found nothing moveable, out of rage and vexation destroyed and demolished all that fell in their way. In the tremendous days of the 26th and 27th of August, 10 villages in the immediate environs of Dresden were burned; a far greater number in the later conflicts; and subsequently during the siege, in October and November: and many houses were demolished merely for the purpose of fuel. Hence it is no longer difficult to conceive that in this district alone there should now be sixty villages completely destroyed, but not fewer than one hundred and sixty deprived of nearly all the means of subsistence, as they are destitute of cattle, implements of agriculture and seed-corn. The inhabitants of the burned and demolished villages sought shelter, with their helpless families, among their neighbours; but as these also had nothing for themselves, much less to give away, especially after Napoleon had in the last days of September ordered all the cattle to be driven off, and, in fact, organized a regular system of pillage, the natural consequence was, that amidst all these horrors and privations, a malignant disease spread in all directions from the crowded French hospitals and the sick soldiers in general, and attacked in particular these unfortunate exiled families. The epidemic fever often swept away all the adults of a family, as one individual was obliged to attend upon another, and thus the infection became more and more widely diffused. Among the hundreds that died were very few children, who upon the whole remained unaffected by the contagion [probably as being less subject to the mental agonies which superinduce it.] Many of them in consequence lost their parents or protectors, and wherever neighbours or acquaintance could make room, they took them in out of compassion; to preserve them from absolutely perishing of hunger and cold. The universal distress prevented the physicians and surgeons from giving more than a momentary attendance, by no means adequate to the urgency of the cases. A Central Committee and Association was therefore instituted at Dresden, for the purpose of providing for the orphan children of the circle of Upper Meissen, under the active superintendence of M. Von Zeschwitz, the captain of the circle. At the same time that the general Commission of Relief for the whole country was collecting contributions, and the other burdens of war yet bore very heavily upon all classes of the inhabitants of Dresden, considerable subscriptions were raised, partly in that city, and partly in such of the neighbouring districts as had suffered less severely; and the sums so collected were applied to the relief of those places whose necessities were most pressing. It was not long before many philanthropic individuals, even in those parts which had been cruelly afflicted by the calamities of war, promised to receive and support some of these destitute orphans. Lower Lusatia alone has given hopes of providing for 80 of them in different districts. The Central Committee hired a house at Pirna, where 20 children were immediately received, clothed, freed from cutaneous diseases, and rendered fit to be placed in the hands of humane persons. When these are distributed others take their places. Similar dépôts were formed at Dippoldswalda, through the liberality of M. Zahn, and at Grünberg, by Count Dohna. At each place 20 children are received; and after a due separation of such as are to be allotted to farmers from those that are fit for other employments, they are distributed among the humane. The first address published by the Central Committee on the 5th of March, has already excited compassion in different parts; and as it has been inserted in various journals, especially in the excellent *National Gazette of the Germans*, it is to be hoped, that even in distant countries this subject will command the attention of the benevolent; considering, that through the inexpressible woes of Saxony, the cruel yoke of the oppressor was first broken; and that here thousands suffered and bled for millions now exulting, *unhurt*, in their emancipation." Signed Carl Böttiger: Date, Dresden, April 1st, 1814.

“In consequence of the above and other documents, relative to the deplorable state of the ORPHAN CHILDREN who have become innocent victims to the late ravages of war on the continent, the Committee for

relieving the distresses in Germany, resolved on the 28th of April, to devote the sum of £5,000 to the sole purpose of assisting such institutions as have already been, or may hereafter be established for their support and education. To this end they immediately ordered £300 to be remitted to the Committee of Dresden, for the Upper Circle of Meissen, and £300 for the theatre of the battle of Leipzig: in the confident hope that the generous British public will not only approve this necessary and prompt determination, but also, with its accustomed benevolence, furnish the means of carrying it into effect to its full extent." About *seven thousand pounds* appear ultimately to have apportioned, to different districts for the beforementioned purpose. *Ed.*

ART. II.—*Indian Civilization, under the care of Friends of Indiana Yearly Meeting.*

The following document read before the London Yearly Meeting of Friends is inserted in the *Yorkshireman*, not as altogether a novelty to its readers, but on account of the Epitome contained in it of the present state of the Shawnoe Indians, so long the objects of the kind care of Friends. *Ed.*

"The Reports of the Indian Committees of Ohio and Indiana Yearly Meetings [Extracted from the Minutes of Ohio Yearly Meeting.]

"To the Yearly Meeting the Committee on Indian concerns, report:—That owing to the unsettled state of the Indians, at Wapaghkonetta, about the time of our last Yearly Meeting, and their subsequent removal beyond the Mississippi, we have not had it in our power to do much for them since our last report.

"Since last yearly meeting, we have received Extracts from the minutes of Baltimore and Indiana yearly meetings, expressive of the approbation of those meetings, of the sale of the property held by Friends at the establishment near Wapaghkonetta: and the sale has accordingly been made, and a deed executed to the purchaser.

"Last spring, the Committee of Indiana Yearly Meeting, appointed a deputation to visit the Shawnese Indians at their new residence, and communicated their prospects to us, when we made application to the *Secretary of War*, through the medium of the Committee of Baltimore Yearly Meeting, for the approbation of the Government to the undertaking. This approbation was promptly given, and the deputation proceeded to prosecute the objects of their appointment. The result of the embassy, and the present state of the concern, will be given to the meeting, by the following communication from the Committee of Indiana Yearly Meeting—

"At a meeting of the Acting Committee on Indian concerns, at Cæsar's Creek, on the 10th of the 8th month, 1833—The Friends appointed to visit the Indians at their new residence, produced the following report, which was satisfactory to this Meeting, and the proposition therein contained was united with, and Robert Furnas appointed to assist the clerk, in forwarding a copy thereof to the Committee of Ohio Yearly Meeting for their consideration; and to forward such other information respecting the concern, as they may deem necessary, and report to the next meeting. Extracted from the minutes.

HENRY HARVEY, Clerk for the day.'

"REPORT.—We have attended to the object of our appointment and visited the Shawnese, at their new residence—we found them settled on a tract of excellent

land, near one half of which is rich dry prairie, and the remainder well timbered. There are good streams for mills, and they have a great many good springs, and the country has the appearance of being healthy. They appear satisfied with their country. Most of them have built cabins, and some have them made comfortable. Since their arrival in that country, last fall, they have, as well as we are able to judge, made upwards of thirty thousand rails, and laid [put] most of them up. They have settled on the timbered land, and have cleared, some two, some four to six and some eight acres, and are engaged in planting corn. They have planted considerable of potatoes and the like, in order for subsistence the ensuing year. They have purchased some milch cows; and some of them have a few hogs. They have laboured to a great disadvantage on account of not being provided with ploughs, agreeable to the treaty which stipulated that they should be furnished them on their arrival in that country. *They have not yet received any; but have got irons, and stocked a number themselves, and have got most of their ground broken up.*—They are well supplied with provisions by Government, which will be continued until about the first of Twelfth month next, after which time they will, unless relieved from some source, undoubtedly suffer, as they can have no meat of any description of their own, and there being no game within their reach. Neither will they be able within that time to purchase cows, for near all their families. We think they may raise corn enough for bread, which from appearance will be nearly all they will have to depend upon, for the support of their families, for twelve months to come.

“ They appeared to receive our visit with gladness, and manifested gratitude to Friends for their labours in endeavouring to ameliorate their condition. We spent about nine days with them, during which time we visited nearly all the families at their respective habitations; and gave them such advice and counsel as we thought right, which they appeared to receive well; and we believe our visit was an encouragement to them. Soon after our arrival amongst them, we had them collected in general council; and informed them of the feelings that still rested with Friends on their account—of the object of our visit at this time; and gave them such advice as we thought best: to which they replied in a speech they delivered in presence of the Agent, Sub-agent and U. S. Interpreter, who attended at our request, there being thirteen chiefs present. We took the speech down in writing, as delivered by Waywealeapy, which we insert below in full, as they requested us to lay it before Friends. We believe it right to state that we were well received by Richard W. Cummins, the principal agent, and were treated in the kindest manner by him as well as the other officers in the department.—The speech alluded to is as follows:

“ **MY BROTHERS, THE QUAKERS:** A few days ago, we heard what you had to say. You have followed us a great distance, brothers! We have not forgotten what our brothers the Quakers said to us at Mountpleasant, when we were on our way to Washington City. Then our brothers told us that they pitied us, their red brethren—that it was the wish of the Government that we should sell our land, and go to the West: but our brothers the Quakers told us that they would still be our friends, and do us all the good that lay in their power. They told us that we were going a great way off, but the Great Spirit would look to us and protect us. Our brothers the Quakers told us that we were going far to the West, but they said that the arms of our brothers the Quakers would still be able to reach and assist us. They told us that, that was all they had to say; but that they would always pray for us. This is what our brothers told us; and now it appears that they have not forgotten us. Brothers, we have not forgotten that our forefathers have told us, that we should live peaceably and happy, and

now you have come to see us where we now live. We remember the advice that our brothers the Quakers have always given us, to live in peace with one another and with all men; and it is the wish of our people to live a peaceable life. Our brothers the Quakers, as it respects giving us good advice and schooling our children, you have done so much for us in that way already, that we feel almost ashamed to trouble you again; but this we leave entirely with yourselves—you may do as you think best in this particular. We have got now to this place, and, as we think, our permanent home. We are well satisfied with our country; the land is good; and as you see, we have made beginnings: You have been over our land, and seen almost all our homes here, yourselves. We want this intelligence to go to our brothers the Quakers, when you reach your homes. Brothers, the Government has told us that this land here should be ours as long as any of our people remain in existence! Brothers, there were but few of the Whites would hear us, or pity us. Brothers, you have now met your brothers the red men. We will now send all our respects to our brothers the Quakers; and we will pray for you. We take you all by the hand. Our young men, women and children reach their hands, and send their love to your young men, women and children, our brothers the Quakers. Brothers, we will try to do the very best we can: We will study all these things over at our leisure, and when we have concluded what to do, we will get our brother Joseph Barnett, to write you our minds fully on all those things.—We are now done.'

"On considering the situation of those Indians who have formerly been under the care of Friends, and being sensible of the desires which they feel that Friends might not forsake them, but continue a care over them, we take the liberty to suggest, for the consideration of the Committee, whether it would not be right for Friends to continue to extend a care over them, in whatever may appear right, and the funds at our disposal, from time to time, may enable us to do; provided such a measure should meet the approbation of the Yearly Meetings of Friends, by whom the concern has heretofore been conducted.

6th Month 22nd, 1833.

Simon Hadley,
Solomon Madin.

"Dear Friends: For your information, we may state that, after defraying the expense the present year, there will remain on hand of the avails of the sales of property, belonging to the establishment near Wapaghkonetta, about twelve hundred dollars.

"Friends of Philadelphia sent our Committee two hundred dollars, in order to assist in defraying the expense the present year, which was gratefully received by us. The Friends who visited the Indians, found them settled in a few miles of the Western boundary of the State of Missouri: and near the Missouri river; about seven hundred miles from Cincinnati. We think it would be satisfaction to friends of our Committee, to have some account from you relative to the correspondence between you and the Secretary of War; which we received some account of in your communication to us last year.

"After having the subjects, contained in the report and account to you, under your consideration, we would be pleased to hear from you. If you should send a communication on the subject, in order to be laid before our Committee, at its next meeting, which will be at White Water, on the seventh day preceding our Yearly Meeting, you will direct the same to Henry Harvey, Wilmington post office, Clinton County, Ohio.—In love we remain your friends,

Eighth Month 13th, 1833.

Henry Harvey,
Robert Furnas.'

“ The proposition, contained in the communication as made by the deputation, and approved by the Committee of Indiana, ‘ to continué to extend a care over these Indians in whatever may appear right, and the funds at our disposal from time to time may enable us to do,’ meets our full approbation.

“ In relation to a plan for future proceeding toward them, we have requested our friends of the Committee of Indiana, to propose one for the consideration and concurrence of the other Committees, engaged in the benevolent undertaking: All of which we submit to the meeting.—Signed on behalf of the Committee.
9th Month 5th, 1833. Lewis Walker, Clerk.”

ART. III.—*The Fife and Drum.*

Written about 1804 : published in the *Herald of Peace*, Jan. 1820.

What mean those mingled sounds
That scarce disturb the dewy air,
Yet seem (joy's heralds) to declare
The festive hour, from haunts where mirth abounds !
Ah! tis the *Martial pair*,
Whose notes, tho' now they dwell
On themes of peace, or mimic sweet content,
Can rousing thundering swell
The rage of adverse nations, bent
On ceaseless battle, Europe's shame !
Can spread and urge the mighty flame
Kindled by man for man, that blasts the brother's name.
Stern war ! I praise thy policy,
That brings reluctant harmony
With very discord to agree,
And lend thee, trembling and appall'd her hand,
Thro' some devoted land
To lead the murd'rous band :—
Yet, in each pause of the loud cannon's breath,
While Nature whispers, Death !
Methinks, the serpent's hiss, the lion's roar
With yell of famish'd wolves between,
(Fit music for the scene)
Would grace thy sanguinary triumph more ! H.

ART. IV.—*Remarks on Scripture Passages.* Continued.

Matt. xiii, 12. 22. “ Now the brother shall betray the brother to death, and the father the son : and children shall rise up against their parents and shall cause them to be put to death.—For false Christs and false prophets shall rise, and shall shew signs and wonders ; (ver. 6,) and shall deceive many.”

There are many passages beside those here cited, in our Authorized version, which greatly need purging of a predestinarian leaven, derived from the Geneva school of divinity, and continuing to work by deception on inexperienced minds (to the disgrace of our teachers in the points of unity and charity) to this day.

It may be said, in defence of the Translators, that *shall* and *will* were in their time more nearly synonymous, and alike in their acceptation: but, still, *both were in use*—and *something* must have determined them to the preference of ‘shall’ in this Chapter: a something not connected merely with taste and grammatical propriety. *They* might sincerely think that God (who according to *Zuingle* moveth the robber to kill, so that he killeth, God forcing him thereunto, (a)) did verily fore-ordain, as well as foresee such consequences of the propagation of his message of peace and good-will to man. But it is revolting to every feeling of a child of God (who hath the likeness of the Father, and ‘bowels of mercies’ in him) to contemplate such a proposition!

I am accustomed, therefore, in reading the Scriptures to my family, to put ‘will’ for ‘shall’ in the following passages, viz. in Mark xiii, in verses 6, 8, 9, 12, 13, 19 (in the first of the two cases) and 22: and in the parallel in Matt. xxiv, in verses 5, 9, 10, 11, 12, 24. The remainder of the cases, in which ‘shall’ is found in these, I leave as I find them: not as convinced that it is every where right, but as not uneasy with it.

Again, on like considerations, in Mark x, 33, 34, I do the same. For it is not to be thought that Christ had fore-ordained for himself, or the Father for him, that bitter death he so earnestly yet so submissively deprecates, only four Chapters later. We read, I know, in the second of the Acts concerning Christ thus: ‘Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible he should be holden of it,’ verses 23, 24.

What was the determination beforehand, here, but that Christ should be delivered up, should not be rescued by an exertion of Omnipotent power (see Matt. xxvi, 53, 54,) and whose the taking, but the Jews’; and whose the crucifying and slaying, but the Romans’ in their behalf;—each following the counsel of their own wills, and behaving themselves as we, in the fallen and corrupt nature, should probably have done in their places? We should not, in translating *Scripture* for the use of the churches at large at this day, think it fair to throw over it, by such partial uses of words, an air not merely favourable, but with the inexperienced greatly advantageous, to the doctrine of a particular sect. Let us have the fair and obvious literal meaning, in English words as now in common use, before us, and then make the best we can of it in interpretation and comment (if we think it now worth while to contend for such views) for the conviction of others!

Other instances of the kind will occur to the Reader in making use of the Testament for himself: but those here given may suffice for example, and for my testimony to the truth. We must be content,

(a) Barclay, Prop. v and vi. § 2,

after all we may have to say and hear, of God's omniscience and its consequences, to take many things mentioned in the future tense, or in prophecy, in Holy Scripture, as foreseen of their Great Author, but never by Him fore-ordained. Ed.

ART. V.—*Quaker Marriage ceremony and Records.*

In proceeding with the history of changes in our form of marriage, and approaching nearer to the present time, I shall continue to avail myself of such Original and authentic documents as I possess, or can obtain leave to use; regardless of the objections or remarks of such as have no right to prohibit their publication. The subject is one of extreme importance, both in a Civil and Religious respect; and may, sooner than we are aware, become one of keen public discussion; I would fain hope not of acrimonious difference, also.

The following Certificate will be found to differ in many parts, *in form*, from the one of the date of 1703, given in my No. 45, p. 323; but it retains in every particular *the substance of the record*, as then matured by practice. The most striking variation is, *the signing of the woman by her maiden name*; in which, as in all other respects, the form is agreeable to the *directions of the YEARLY MEETING*, as found in its (subsequently) printed 'Minutes' of the Edition of 1783.

Marriage Certificate of 1772: on parchment with stamp; the form printed. "Robert Howard of Red-Cross Street, London, Citizen and Tin-plate worker, son of Robert Howard of Folkstone in the county of Kent, Brazier, and Elizabeth his wife, and Elizabeth Leatham, daughter of William Leatham of Pontefract in the County of York, Linen-draper, and Elizabeth his wife, Having declared their intention of taking each other in Marriage before several Meetings of the People called Quakers in London and the County of York aforesaid, and the Proceedings of the said Robert Howard and Elizabeth Leatham after due enquiry and deliberate consideration thereof were allowed by the said Meetings, they appearing clear of all others and having consent of Parents and Relations concerned:

"Now these are to certify all whom it may concern, that for the accomplishing of their said Marriage, this Eleventh day of the Second Month called February in the year One Thousand seven Hundred and Seventy two, They the said Robert Howard and Elizabeth Leatham appeared in a Publick Assembly of the aforesaid People and others, in their Meeting-House at Pontefract aforesaid, and he the said Robert Howard taking the said Elizabeth Leatham by the Hand, did openly and solemnly declare as followeth, Friends, In the fear of the Lord and before this Assembly I take this my Friend Elizabeth Leatham to be my Wife, promising through Divine assistance to be unto her a Joving and faithful Husband until it shall please the Lord by death to separate us: And the said Elizabeth Leatham did then and there, in the said Assembly, in like manner declare as followeth, Friends, In the fear of the Lord and before this Assembly I take this my Friend Robert Howard to be my Husband, promising through Divine assistance to be unto him a loving and faithful Wife, until it shall please the Lord by death to separate us: And the said Robert Howard and Elizabeth Leatham as a further Confirmation thereof, and in Testimony thereunto, did then and there to these Presents set their Hands

Robert Howard.
Eliz. Leatham.

" We whose names are hereunto subscribed, being present among others at the solemnizing of the abovesaid Marriage and subscription, in manner aforesaid, as Witnesses have also to these Presents subscribed our Names, the Day and Year above written: *Relations*, Wm. Leatham, Eliz. Leatham, Sarah Leatham, Jno. Leatham, Isaac Leatham, Mary Leatham, John Clarkson, Eliz. Clarkson, Jane Brown, Amelia Walker, Jno. Thistlethwaite, Juliana Thistlethwaite, William Thistlethwaite, Mary Howard's [a child] + mark. [Witnesses] Tho. F. Hill, Tho. Taylor, Hannah Beaumont, Sarah Wilson, Arthington Wilson, Wm. Claughton, Ann Johnston, Willm. Empson, Sarah Empson, Eliza Baxter, Margt. Dickenson, Eliz. Claughton, Esther Halley, Jno. Travis, Susanna Brown, Eliza Travis, Robt. Swann, Eleanor Lucas, John Marsden, Sarah Arthington, Mary Arthington, Junr., Mary Travis, James Short, W. Tomlinson, Thomas Rowsley, W. Cockhill, Lucy Swiney, Elizabeth Day, Geo. Goodwin, Geo. Atkinson, Frs. Halley, Jos. Johnson, Edward Clifford, Jno. Sturdy, George Ince, Jo. Travis, I. Seaton, Wm. Clarkson, Thomas Hopp, Wm. Wightman, Wm. Sturdy, Wm. Rudd, Henry Smith, Frances Sturdy, W. Townend, Han. Rowsley, Cuthbert Bramham, George Ince, Richd. Popplewell, Philip Ince, Jno. Lambert, Jno. Petty, Philip Wood, Elizabeth Jepson, Sarah Lambert, Rt. Medley, Grace Sturdys, Eliz. Noble, Rd. Scargill, B. Heseltine, John Brown, J. Hawsworth, J. Wright, Rd. Noble, Mary Lyndley, Saml. Dickinson, Ann Ellis, T. Perfect, E Shircliff."

On the next occasion of treating this subject I shall exhibit our present practice, and remark on the whole of the matter before us.

I find I have passed over one specimen of the Register (belonging to our neighbourhood) which a friend had put into my hands: and which is remarkable both on account of the expressions it contains, and of the characters to which it relates. I shall separate by means of crotchets, in the printing, the essential parts of this record from those which, having been inserted to satisfy the judgment and feelings of the parties at the time, may now be spared. It is defective, when compared with the first specimen, p. 296, in not giving the place where the marriage was solemnized (which however may be inferred from the locality of the Register;) and, like that, it is not signed by the parties contracting the engagement—a proper omission in this case, they not appearing in the first person in the instrument.

"(Copy) These are to Certify all whom the same may concern, that whereas the Agreement of Marriage between John Samm of Houghton Conquest in the County of Bedford, and Mary Dewsbury, Daughter of William Dewsbury of Durker [Dirtcar near Wakefield, *Ed.*] in the County of York with the consent of her Father [who hath sought the Lord concerning them, and from him hath received full Satisfaction in their going together] hath been openly published in the respective Churches, amongst whom they have had their Conversations [according to the order of the Spirit of the Lord, for the satisfaction of the Children of Light] who have Unity with them in their proceedings. Know ye therefore, that on the Thirtieth day of the Month called September in the year of our Lord One Thousand Six Hundred Sixty and Six, they the said John and Mary did openly and solemnly as in the presence of the Lord, and before us his people, Give up themselves in the Holy Covenant of God, and did take each other in Marriage [to live together according to God's divine Ordinance and appointment, Gen. 2—24, and Chapter 24. 14th verse to the End of the chapter.] And that they were this day openly and solemnly married according to the order of the Church of Christ, [and the Good Examples of the people of God in days past, mentioned in the Holy Scriptures.

“And now we Whose Names are hereunder written being Members of the said Churches, and Eye and Ear witnesses (most of us of the publication, and all of us) of the Marriage aforesaid, and having Unity therewith in the light and Covenant of God. Do hereby give in our Testimonies for them, and with them to remain upon record unto future posterities, as a Witness for God, and his people against all the Works of Darkness, and such as go together therein, Out of which God hath called us to bear Witness of his Everlasting Covenant of light and Truth upon the Earth, In which stands the Marriage that's Honourable in the Lord] Whereunto we bear Record this day for the full Satisfaction of all people that in any wise may be concerned therein.—

Henry Dickinson.	Stephen Oxley,
Chr. Chapman.	John Houghton.
Richard Andfley.	John Bradforth.
Thomas Ellis.	Abraham Lum () his mark.
William Aspray.	Mary Haughton.
William Silvester.	Henry + Alfe.
George Ellis.	James Gill.
Robert Leatham.	John Swift
Elizabeth Millnes.	

N. B. The parties did not sign themselves.”

Let us now break in upon the dry detail (as it may have proved to some) of forms and records, to review a few characters connected with the instrument; and one of them the offspring of this marriage. It may serve to put some of my readers, of the present generation of the people called Quakers, upon considering a little more deeply, *what that name is which they inherit*; and what conduct they should exhibit, who are now enjoying the fruits of bitter sufferings, endured by many faithful men and women, in laying the foundation of the Religious Society to which they belong.

1. William Dewsbury the father of the bride (whose letter, addressed to George Fox, I have inserted in this volume, p. 268.) was one of the earliest and most eminent preachers of the doctrine of the Quakers.

“In the year 1653 he went into Westmoreland, Cumberland, and Lancashire, and declared truth both in steeple-houses and in meetings—underwent great sufferings—and was imprisoned at York, and also at Northampton in the year 1654. Indeed God made him an eminent instrument in his hand, for the publication of his mighty day of power; preaching repentance in order to the remission of sins; and he bore a faithful and universal testimony of the free grace of God to mankind: and the Lord was with him, and prospered him in his manifold sufferings, travels, labours and exercises in the gospel of Christ and word of the ministry; as may be seen in his several books, testimonies and epistles, collected together in print.” (a) He died ‘in a good old age’ at Warwick the 17th of the Fourth Month 1688. Some remarkable expressions were uttered by him, a few days before his departure. ‘Some friends being together with him in his chamber, he rising up in his bed, in great weakness of body said to them as followeth: My God hath yet put in my heart to bear a testimony to his name and blessed truth; and I can never forget the day of his great power and blessed appearance, when he first sent me to preach his everlasting Gospel, and proclaim the day of the Lord to all people: and also confirmed the same by signs and wonders. Therefore, Friends, be faithful, and trust in the Lord your God: for this I can say, I never played the coward, but as joyfully entered prisons as

(a) Piety promoted, Part 2.

palaces, bidding my enemies to keep me there as long as they could; (a a) and in the prison-houses I sung praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the Eternal God I always got the victory: for they could not keep me any longer than the determined time of my God. And Friends, this I must once again testify to you in the name of the Lord God, that what I saw above thirty years ago still rests as a testimony to leave behind me; that a dreadful and terrible day is at hand and will certainly come to pass, but the time when, I cannot say: but all put on strength in the name of the Lord, and wait to feel his Eternal power, to preserve you through the tribulations of these days; that approach very near. In the sense of which I have often been distressed and bowed in my spirit, with cries and tears to my God for the preservation of his heritage.

“And this I have further to signify, that my departure draws nigh: blessed be my God, I am prepared, I have nothing to do but die, and put off this corruptible and mortal tabernacle, this flesh that hath so many infirmities, but the life that dwells in it ascends out of the reach of death, hell and the grave; and immortality Eternal life, is my crown for ever and ever! Therefore you that are left behind, fear not nor be discouraged; but go on in the name and power of the Lord, and bear a faithful and living testimony for him in your day: and the Lord will prosper his work in your hand, and cause his truth to flourish and spread abroad; for it shall have the victory, and no weapon formed against it shall prosper. The Lord hath determined it shall possess the gates of its enemies, and the glory and light thereof shall shine more and more unto the perfect day.” (b)

2. John Samm of Houghton-Conquest (of the generation preceding the bridegroom's) ‘was a faithful minister of the Gospel, an incessant labourer in the work of the ministry, and of an exemplary life and conversation.’ He laid down his life for his testimony in Northampton gaol, in the beginning of 1664 (as mentioned in No. 33, p. 132) having been taken preaching to a meeting of two or three hundred persons, ‘at the house of Henry Hopkin in Muskutt,’ about six months before, by a corporal and five soldiers with a justice's warrant: who, though they had entered the meeting with cocked pistols, stood still and heard him to the end; and then had him away with seven other friends, to be cast into the common gaol for refusing on oath [the oath of allegiance] tendered to them at the Assizes then sitting. (c)

3. “Mary Samm, daughter of John Samm of Bedfordshire [the friend to whom the record relates] and granddaughter to William Dewsbury of Warwick, aged about twelve years, being taken sick, [when] her aunt finding her under a concern of mind asked her, why she walked so often alone in the garden when she was well (for she would many times be weeping alone) she replied, ‘Dear aunt, I am troubled for want of a full assurance of my eternal salvation; for not any knows my exercise but the Lord alone—what I have gone through since I came to Warwick: it was begun before I came, but it was but a little. This was my trouble, I thought I should not live long, and that if I did die I did not know whither my soul should go; but I hope the Lord will give me satisfaction before I die. But it is but hope—and though but hope, yet for this my soul shall praise his name for ever.’ The next day, having more assurance of her future happiness, and some friends coming into her chamber, she said, ‘I have been twice in my days nigh to death: but the Lord in his tender mercy prolonged my days, that I might seek his face in the light of Christ, and come to be acquainted

(a a) He seems to have been ten years together in prison under a Pre-munire. *Besse*, i, 764. (b) Piety promoted, Part 2. (c) *Besse*, i, 532—3.

with him before I go hence.' Also she said, 'If this distemper do not abate, I must die; but my soul shall go to eternal joy, eternal and everlasting life and peace with my God for ever.' She said at another time, 'They that live longest endure greatest sorrow; therefore, O Lord, if it be thy will, take me to thyself, that my soul may rest in peace with thee.'

"The day following she desired all to go forth of the room: after a considerable time her mother and grandfather went in again, when she said, 'I have now received full satisfaction of my eternal salvation. It is now done, it is now done.'—'I am very willing to die, that the Lord may glorify his name this day, in his will being done with me.' Often praying to the Lord, to lay no more upon her than she was able to bear, saying, 'Help me, O my God, that I may praise thy holy name for ever!'—After more expressions, her aunt asked her, if she thought she was upon her death-bed, she replied, 'Yea, yea, I am upon my death-bed, I shall die to day: and I am very willing to die, because I know it is better for me to die than to live.'—After some time, and other expressions, she enquired the time of the day, which being told she said, 'I thought it was more; I will see if I can have a little rest, and sleep before I die.' So lay still, and had a sweet sleep, and awaked without complaint, and then in a quiet peaceable frame of spirit laid down her head the same day in peace, being the 9th of the 2nd Month, in the year 1680, in the twelfth year of her age." (d)

The foregoing may serve for an example, out of very many contained in the work from which it is extracted, of *the efficacy of the principle of truth confessed to by Friends, in sanctifying the soul and preparing us for death.* (d d) But I shall be told, it may be, that here is 'not a word about Jesus'—no confession of sins, no acknowledgment of the atoning sacrifice, no application to the Mediator! That is to say, here is plain evidence (to change the mode of speech and accommodate it to the outward apprehensions of such persons) of the saving remedy having been applied, of the sick being healed, and prepared to speak well of the physician; but, at the moment, she does not recollect, or does not feel it needful (being in company with those so familiar with the case) to say what medicine he gave her, and to mention him by name! There is a spirit abroad in the Christian world—the spirit of a religious faction, which is not satisfied that we should *do the works of God* (having learned of the Father) unless we be also prepared and mindful to *say over his words, along with them and by their form.* This is the spirit of the Scribes and Pharisees—the spirit of Intolerance, and of arbitrary Ecclesiastical rule: it has slain (in point of that Charity which thinketh no evil) its ten thousands without our pale, it seems now likely to slay its thousands within it. Alas for us—if we are not so instructed in the things of God's kingdom, as to know that it is not so much what a man may *say* (and which it is not very difficult to put into his mouth) on his death-bed, as *the actual state and preparedness of his spirit* (quite as well evidenced by his deportment under the trial of sickness and pain) which shall affect his Eternal state. I fear that much is uttered in these awful circumstances, in the way of profession, which rests on a foundation little more solid than the habit of prayers and confessions weekly recited at church. Were the sick left more to the spontaneous utterance of their real feelings, and less account made of formal professions of faith (a

(d) Piety promoted, Part 1. (d d) Jam. i, 21. 1 Pet. i, 9, 22, 23. Tit. ii, 11—14.

circumstance not likely to be forgotten by the hearers when it may come to their turn to die)—were less industry used in publishing such professions, as if to vindicate their orthodoxy to the world, I believe we should have not fewer peaceful ends; and withal *more of sincere practice in the way to them.* *Ed.*

(To be continued.)

CONTENTMENT.

“*Ne quid nimis!*”

Day after day in vain we toil,
And store beyond life's need;
The spider's web a breath may spoil,
The egg a serpent breed.*

The riches heavenly mines afford
Exceed, beyond compare;
Nor moth, nor rust shall touch the hoard,
Nor thief shall enter there.

Let health, with competence, then bless
The state I covet most;
So may my days in happiness
Be spent, nor one be lost. W.

* Isaiah lix, 5.

ADVERTISEMENT TO THE READER.

The present periodical form of this Publication will cease with the two Nos. now delivered. The Editor will fulfil his original intention, and his promise to his Reader (should life and health be afforded him) by delivering a **THIRD VOLUME**, in two successive parts, as early as they can be prepared and issued. In these, the *Chronological Summary* will be completed, and the remainder of the topics of the work, of importance to the Society of which he is a member, disposed of: About three months will probably elapse, before the first delivery.

Ackworth, 29th Sixth Mo. 1834.

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